

**A TALK
WITH
DANIEL
BERRIGAN**

**THE NIAGARA
FRONTIER:
HISTORICAL
AND CRITICAL**

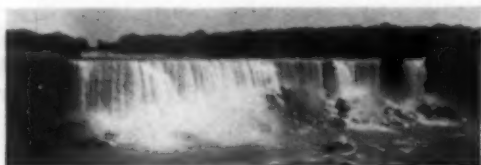
**THE CATHOLIC
LIBRARY AND
PAPAL
DOCUMENTS**

THE CATHOLIC LIBRARY WORLD

March
Vol. 29

1958
No. 6

34TH ANNUAL CONFERENCE PROGRAM



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No one can say when or by whom the first bridge was built. It is likely that nature was man's teacher. Primitive man probably used a natural bridge, consisting of a tree trunk that had fallen across a chasm, or he swung across a chasm by holding fast to a twisted vine. Later he made his own bridges. He chopped down trees and laid these across streams. He made suspension bridges built of vines twisted together and fastened to solid supports on either side of a chasm.

We know that the construction of bridges goes back to a very early day. The Chinese built bridges long before the Christian Era—arched affairs, high enough in the middle to allow boats to pass under them. The Greeks were expert, because the bridges were often provided with steps for pedestrians.

The Greeks built many bridges of wood and of stone. The greatest bridge builders of antiquity, however, were the Romans. When they realized upon their career of conquest, they found that bridges provided a necessary

There still remains a great bridge of the world, in China—Gwanakwan. This bridge there had three but the river swelled and it was so high that it was not possible to get up to it. Then the builder, Williams, put up another in its place, but only one arch, and soon fell.

Edwards discovered the use of the supports, and set out the course. By using two high towers the bridge was made to fall. There he stood bridge, in which the towers were high and the top heavy bridge still stands, after being some three hundred years.

When the suspension bridge drawing in a line, men, to build bridges of cast iron, planners even found that, the iron can bear great pressure, but not much pull. It is usually created by a weight, to be supported by weight pull at the same end, so that the weight is pulled apart. That is the principle of suspension bridges.

The first great bridge, wrought iron was the first bridge, which crossed the Mersey in North Wales. The first bridge, however, of stone was built in the middle of the last century. It made a bridge of iron—iron at the top.

In 1958



Footpaths in the Air

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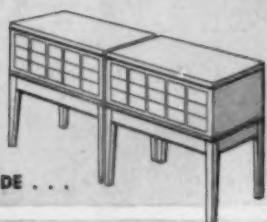
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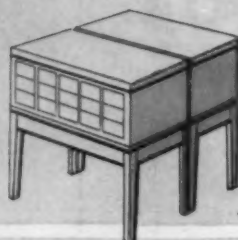
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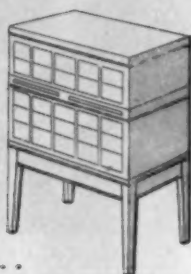
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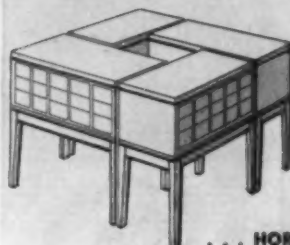
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Indexed in THE CATHOLIC PERIODICAL INDEX, LIBRARY LITERATURE, LIBRARY SCIENCE ABSTRACTS and CONTENTS IN ADVANCE.

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MARCH, 1958

Number 6

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Cover photo: A montage of the Buffalo area showing an aerial view of the downtown area, Old St. Joseph's Cathedral, Niagara Falls and the Peace Bridge.

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THE CATHOLIC LIBRARY WORLD

From the Editor's Desk

In a few weeks between 500 and 600 librarians from the United States and Canada will gather in Buffalo for the annual convention of the Catholic Library Association. All indications point to a conference that will surpass any previous one in attendance, exhibits and quality of program.

Sister M. Eone, O.S.F., President of the Association and program chairman, with the help of the chairmen of all of the sections has planned a program based on one of the most basic problems facing all educators today—helping our children and young people form life-time reading habits.

The Most Reverend Joseph A. Burke, D.D., Bishop of Buffalo, will open the conference as both celebrant and speaker at the Solemn Pontifical Mass, traditionally offered on Tuesday morning. Sister M. Camillus, R.S.M., and Mrs. Mary Perkins Ryan will give the keynote addresses at the opening general session. A major part of the programs of the Elementary, High, Hospital, College and University Libraries Sections will be concerned with the problem of developing reading habits. Outstanding speakers such as Rev. Harold C. Gardiner, S.J., Anne Thaxter Eaton, and Mrs. Rachael De Angelo will explore the various facets posed by our theme.

Among some of the other outstanding personalities who are participating in our convention program is Rev. Daniel Berrigan, recent recipient of the Lamont Poetry Award, who will discuss "American Catholic Culture at Mid-Century: An Appraisal"; Miss Helen T. Geer and Dr. Ralph Shaw will tackle the knotty problems of book circulation and charging systems. Many other areas such as the impact of the medical library on medical education, the value and importance of student library assistants, the cataloging of rare books, the use of the *Catholic Supplement* to the *Standard Catalog for High School Libraries* as an aid to cataloging, the apostolate of the parish librarian, the attempts to stimulate and satisfy our children's and young people's natural curiosity and desire for knowledge and the very important and potentially controversial problem of education for librarianship will be the subjects of investigation, discussion, and we hope, will result in some definite decisions and actions.

Add to this rich and varied program, the assembling of numerous exhibits of books, library supplies and library services, as well as, a tour to the Niagara frontier and Canada culminating with dinner against a backdrop of Niagara Falls and the results should be a conference second to none in intellectual stimulation, professional advancement, mutual exchange of ideas and sheer enjoyment.

Don't wait! Make your reservations now! See you in Buffalo.

Thirty-
Fourth
Annual
Conference
Buffalo,
New York
April
8 - 11
1958



Just Browsing



● A Symposium on the Catholic Contribution to American Intellectual Life will be held June 14th and 15th under the sponsorship of the Thomas More Association of Chicago and the Department of Library Science of Rosary College.

The symposium will aim at making a positive contribution to Catholic education and culture. The achievements—or lack of them of Catholics in America has become a very controversial subject during recent months. The emphasis of this meeting will be not only on what has been accomplished in the major fields of learning but what should be the most important goals of the future.

Featured speakers will be: Dr. Karl Stern, noted psychiatrist and author of **The Third Revolution** presenting a foreign view of the question; Peter Debye, Chairman of the Department of Chemistry, Cornell University, a member of the Pontifical Academy of Science and Nobel Prize-winner in Chemistry speaking on the Physical Sciences; Joseph Fichter, S.J., Head of the Department of Sociology, Loyola University of New Orleans on the Social Sciences; Benedict Ashley, O.P., of Xavier College, Chicago, on Philosophy; Caroline Gordon Tate, critic, educator and author of **The Malefactors** and **How to Read a Novel** on the Humanities; George N. Shuster, President of Hunter College, on Education and Jerome Kerwin, Professor of Political Science and Dean of Students in the Department of Social Sciences at the University of Chicago who will do the summing up.

Discussion Chairmen will include Msgr. William McManus, Superintendent of Schools, Archdiocese of Chicago, Dr. William Reyniers, Director of Lobund Institute, University of Notre Dame, William A. Ready, novelist and Director of Libraries, Marquette University, and others.

The symposium will be held at Rosary College, River Forest, Illinois, near Chicago. Those interested in attending may obtain a detailed brochure by writing to: Symposium Co-Director, The Thomas More Association, 210 W. Madison Street, Chicago 6, Illinois.

● Librarians-Administrators. There will be library consultant service offered at NCEA in Philadelphia for school librarians and school administrators. The room No. 304 has been provided by NCEA in Convention Hall and will be manned by members of the American Association of School Librarians on Wednesday and Thursday, April 9 and 10 from 9:30 a.m. to 12:30 and from 2:00-5:30 p.m. The service is part of a project under-taken by the Professional Relations Committee of the American Association of School Librarians, a division of the American Library Association. **Sister Jane Marie, C.D.P.**, Our Lady of the Lake College, San Antonio, Texas, Chairman of CLA's High School Libraries Section is AASL's NCEA representative.

● An archives, eventually to contain original or microfilm copies of every Catholic periodical ever issued in this country as well as all available records useful for the study of the American Catholic press has been established at **Marquette University**. The collection, called the **American Catholic Press Archives**, is already in the process of being gathered, classified and indexed.

According to **William B. Ready**, director of Marquette libraries under whom the archives is being formed, the first task in developing the collection now is to organize the material already gathered and the second is to add to it. Publications files and documents gathered by the Marquette College of Journalism since its beginning as well as data accumulated through the Catholic School Press Association which the college sponsors has already been transferred to the Catholic Press archive, he said. Data possessed by the Marquette Institute of the Catholic Press, a research organization within the college, is also being placed in the new collection, together with the files of Catholic periodicals which the central university library holds.

Mr. Ready stated, "we must locate all available material and either procure it or have it reproduced on microfilm. For this, the archives necessarily has to depend upon the interest and generosity of Catholic publishers and editors, and even of their families. We hope that everyone who knows of files of old periodicals will tell us and help us acquire them."

Ready pointed out that the archives should contain, besides newspaper and magazine files, official and personal records of all kinds, business, editorial and personal correspondence, financial accounts, memoirs, diaries and journals, drawings and photographs and all other "ephemera" relating to the Catholic press.

"Most people do not appreciate the value of personal records, journals and the like and throw it away. Too often Catholics have neglected the papers relating to their own history and so ignorance has prevailed about important developments and questions have remained unanswerable. Perhaps this very week someone somewhere will destroy documents from which competent scholars could draw important conclusions regarding the part played by some newspaper or some writer in the history of the Catholic church in this country. We want to save such material from destruction by preserving it in the Catholic Press Archive."

Ready added that sometimes persons are reluctant to give away personal correspondence and records for fear of embarrassment. To protect such people what private papers they contribute will be sealed and placed in the archives vault for any length of time they request. "The wishes of donors regarding the privacy of their contributions will be held sacrosanct" he declared.

The archives will be housed in a special section of the new Marquette Memorial Library. It will be placed in vaults and stacks where humidity control will preserve the collection from rapid deterioration.

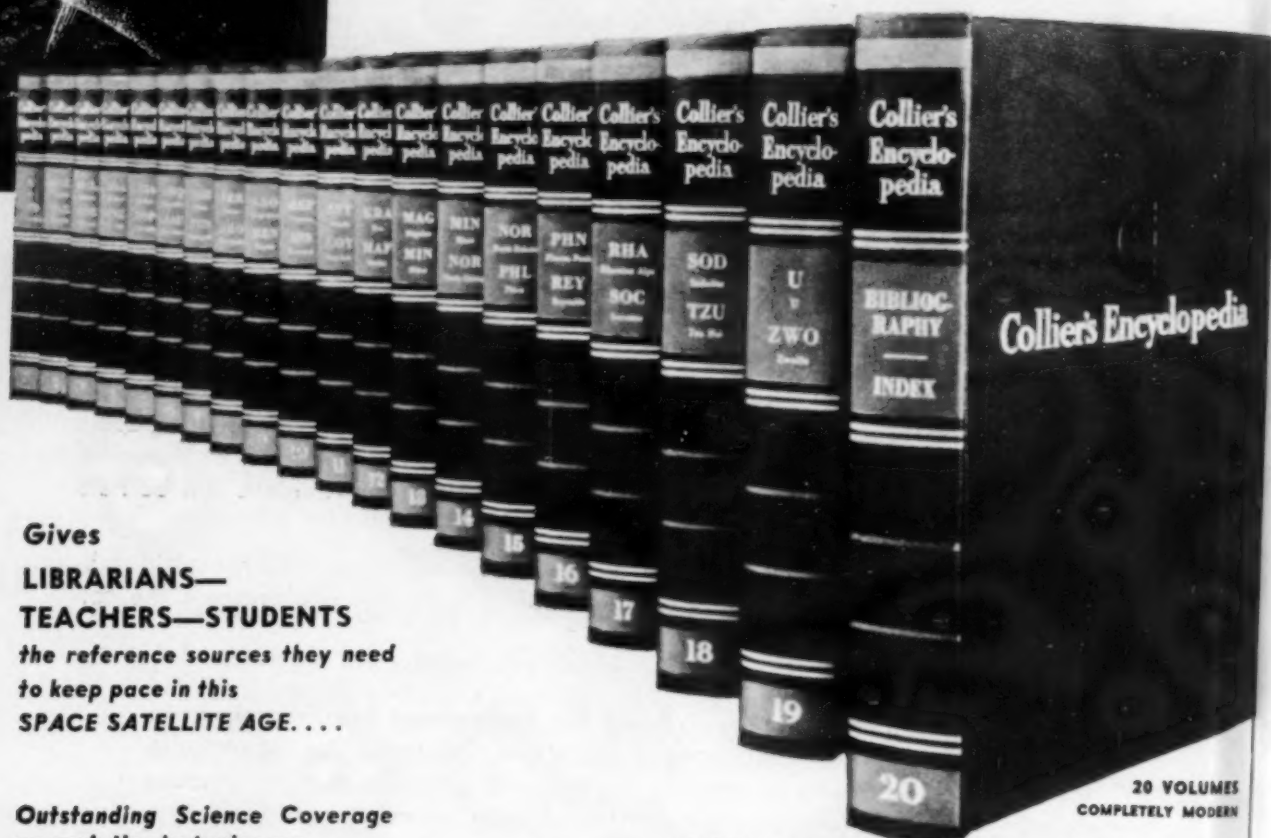
● The annual bibliography of **Books for Brotherhood** has recently been issued by the National Conference of Christians and Jews. The list includes books for adults, young people and children and is the result of unanimous agreement by representative committees of wide experience in evaluating books. **Brother Aurelian Thomas, F.S.C.**, Director, Cardinal Hayes Library, Manhattan College, New York; **James Finn**, Associate Editor "Commonweal," and **Katherine L. O'Brien**, Principal Librarian, Donnell Library Center, The New York Public Library, served on the adult committee. **Ethna Sheehan**, Coordinator of Children's Services, Queens Borough Public Library and **Clara J. Kircher**, Supervising Children's Librarian, Newark Public Library (Chairman) served on the children and young people committee. The list may be obtained for distribution without charge from The Paula K. Lazrus Memorial Library, National Conference of Christians and Jews, 43 West 57th Street, New York 19, New York.



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THE CATHOLIC LIBRARY WORLD

Thirty-Fourth Annual Conference of the Catholic Library Association

Buffalo, New York

Statler Hotel

April 8 - 11, 1958

Theme: Forming Lifetime Reading Habits

PRE-CONFERENCE MEETINGS

First General Session

Monday, April 7, 10:30 a.m.

PANEL DISCUSSION: The Foundation: Children's Literature.

CHAIRMAN: Sister M. Camillus, R.S.M.

MEMBERS: Miss Josephine Dillon, Instructor in Library Science, College of St. Scholastica, Duluth, Minnesota.

Sister Marie Pius, S.S.J., Instructor in Children's Literature, University of Detroit, Detroit, Michigan.

Miss Elizabeth K. Wingerter, Professor of Education, Duquesne University, Pittsburgh, Pennsylvania.

Luncheon

Monday, April 7, 12:30 p.m.

CHAIRMAN: Sister M. Antonine, O.S.B., Librarian, College of St. Scholastica, Duluth, Minnesota.

TOPIC: "Forming Lifetime Reading Habits"—Anne Thaxter Eaton, author and teacher of Children's Literature, St. John's University, Department of Library Science, Jamaica, New York.

Second General Session

Monday, April 7, 2:30 p.m.

PANEL DISCUSSION: Formation of Lifetime Reading Habits.

MODERATOR: Rev. Andrew L. Bouwhuis, S.J., Librarian, St. Peter's College, Jersey City, New Jersey.

MEMBERS: Sister St. Patrick, S.S.J., English teacher, Mount St. Joseph Academy, Buffalo, New York.

Miss Margaret S. Skiff, Supervisor of Children's Work, Cuyahoga County Library, Cleveland, Ohio.

Brother Matthew, C.F.X., Librarian, Leonard Hall School, Leonardtown, Maryland.

Mrs. Ferdinand Paolini, Chairman, Discussion Group, Bishop's Committee for Home and Family, Eggertsville, New York.

GENERAL MEETINGS

Solemn Pontifical Mass

Tuesday, April 8, 9:30 a.m.

PLACE: St. Joseph's Old Cathedral, Swan and Franklin Streets, Buffalo, New York.

CELEBRANT: The Most Reverend Joseph A. Burke, D.D., Bishop of Buffalo.

SERMON: The Most Reverend Joseph A. Burke, D.D., Bishop of Buffalo.

Advisory Board Meeting

Tuesday, April 8, 11:00 a.m.

CHAIRMAN: Rev. Brendan Connolly, S.J.

TOPIC: CLA Survey: Objectives of the Catholic Library Association.

BOARD: Members of the Executive Council, Chairmen of Committees, Chairmen of Regional Conferences and Units, CLA Representatives, Editor of the Catholic Periodical Index and the Catholic Library World, Past Presidents and Former Executive Secretaries.

Opening General Session

Tuesday, April 8, 2:30 p.m.

PRESIDING: Sister M. Eone, O.S.F., President, The Catholic Library Association.

WELCOME: Sister M. Berenice, R.S.M., Chairman, Local Arrangements Committee.

ADDRESSES: Sister M. Camillus, R.S.M., Executive Secretary, Elementary School Libraries Section, "Forming Lifetime Reading Habits."

Mary Perkins Ryan, author, "The Christian Orientation of Reading."

President's Reception

Tuesday, April 8, 4:30 p.m.

All are invited to meet the President and other officers of CLA. Refreshments will be served.

Luncheon Session

Wednesday, April 9, 12:00 noon

PRESIDING: Sister M. Eone, O.S.F., President, The Catholic Library Association.

ADDRESS: Rev. Daniel Berrigan, S.J., "American Catholic Culture at Mid-Century: An Appraisal."

Exhibitors Reception

Wednesday, April 9, 4:30 p.m.

All are invited to meet the exhibitors. Refreshments will be served.

Mass for Deceased Members

Thursday, April 10, 7:00 p.m.

CELEBRANT: Rev. A. Homer Mattlin, S. J., Past President, The Catholic Library Association.

Delegates are urged to attend Mass for the Happy repose of the souls of their former associates in CLA.

Library Schools Breakfast

Thursday, April 10, 8:00 a.m.

Alumni of the major schools of library science find this annual breakfast an opportunity to renew acquaintances.

Tours

Thursday, April 10, 12:30 p.m.

Two tours are scheduled. The first one is to Niagara Falls which is to include stops at Niagara University, Whirlpool Rapids, Canadian Falls, Queen's Park, and Oakes Gardens, all in a region rich in Catholic culture. Dinner will be served at the Shearton Brock in Canada. It is planned to leave Hotel Statler at 12:30 P.M. and leave Niagara Falls on the return trip at 6:30 P.M. The cost including dinner is \$7.50. The second tour, to include visits to Father Baker's Homes and the National Basilica of Our Lady of Victory, will conclude with Benediction of the Blessed Sacrament at the Shrine. Cost \$2.00. Plans are also being made for visits to libraries in universities, colleges, secondary and elementary schools and to other local librares.

(Foreign born tourists are required to present passports or Americanization papers to cross the Canadian-American border. Convention delegates are reminded that the above regulation will be in effect for those wishing to take the Niagara Falls tour.)

Unit Representatives Meeting

Thursday, April 10, 8:00 p.m.

PLACE: D'Youville College, 320 Porter Ave., Buffalo 1, New York.

CHAIRMAN: Brother Arthur L. Goerd, S.M., Unit Coordinator.

General Business Session

Friday, April 11, 9:30 a.m.

PRESIDING: Sister M. Eone, O.S.F., President, The Catholic Library Association.

SECRETARY: Mr. Alphonse F. Trezza, Executive Secretary, The Catholic Library Association.

SECTION MEETINGS

Cataloging and Classification

CHAIRMAN: Miss Angelina Scardamaglia, University of Scranton, Scranton, Pennsylvania.

SECRETARY: Sister Agnes Ann, C.S.A., St. Mary's Springs Academy, Fond Du Lac, Wisconsin.

Thursday, April 10, 9:30 a.m.

SPEAKERS: Rev. Nicholas J. McNeil, S.J., Cheverus High School, Portland, Maine. "The Catholic Supplement to the Standard Catalog for High School Libraries."

Miss Margaret Tobin, St. Francis College Library, Loretto, Pennsylvania. "Cataloging a Rare Book."

Rev. Fintan R. Shoniker, O.S.B., St. Vincent College Library, Latrobe, Pennsylvania. "Harmonizing Cataloging Procedures for a Three-Level Institution."

College and University Libraries

CHAIRMAN: Brother Edmund Joseph, F.S.C., Librarian, La Salle College, Philadelphia, Pennsylvania.

SECRETARY-TREASURER: Sister Angela Merici, S.S.N.D., Librarian, Mount Mary College, Milwaukee, Wisconsin.

Wednesday, April 9, 9:00 a.m.

PANEL DISCUSSION: "Book Circulation and Charging Systems in College and University Libraries."

MODERATOR: Brother Edmund Joseph, F.S.C., Librarian, La Salle College, Philadelphia, Pennsylvania.

PANEL MEMBERS: Miss Helen T. Geer, Library Consultant, Author (*Charging Systems* ALA 1955). "Charging Systems: Keys to Good Public Relations."

Dr. Ralph Shaw, Professor of Library Science, Graduate School, Library Science, Rutgers University, New Brunswick, New Jersey. "Recent Mechanical and Photographic Developments in Charging Systems."

Wednesday, April 9, 11:15 a.m.

BUSINESS MEETING

Friday, April 11, 2:00 p.m.

PRESIDING: Rev. Redmond A. Burke, C.S.V., Director, DePaul University Libraries, Chicago, Illinois.

PANEL: "Forming Lifetime Reading Habits."

PANEL MEMBERS: Sister Mary Clara, B.V.M., Mundelein College, Chicago, Illinois. "A Developing Reading Program."

Mr. Barnard Dollen, Director, Niagara University Libraries, Niagara, New York. "Reading Guidance for Stimulation and Information."

Rev. Harold C. Gardiner, S.J., Literary Editor, *America*. "Reading: Entertainment or Pleasure."

Elementary School Libraries

CHAIRMAN: Sister M. Antonine, O.S.B., Librarian, The College of St. Scholastica, Duluth, Minnesota.

SECRETARY: Sister M. Camillus, R.S.M., Librarian, Mount Mercy College, Pittsburgh, Pennsylvania.

Pre-Conference Session

Monday, April 7

For complete Programs see page 305.

Wednesday, April 9, 9:00 a.m.

MEETING: Advisory Board.

CHAIRMAN: Rev. Nicholas J. McNeil, S.J., Librarian, Cheverus High School, Portland, Maine.

Wednesday, April 9, 2:30 p.m.

PANEL DISCUSSION: When Children Want to Know.

MEMBERS: Miss Ruth Tarbox, Director of World Book School and Library Service.

Miss Leora J. Lewis, Director of Library Service, F. E. Compton & Co.

Mrs. Alice Richardson, Encyclopaedia Britannica.

Wednesday, April 9, 4:00 p.m.

BUSINESS MEETING

High School Libraries

CHAIRMAN: Sister Jane Marie, C.D.P., Our Lady of the Lake College, San Antonio, Texas.

SECRETARY-TREASURER: Sister M. Naomi, C.C., Seton Hill College, Greensburg, Pennsylvania.

Tuesday, April 8, 1:15 p.m.

MEETING Advisory Board.

Wednesday, April 9, 9:30 a.m.

TOPIC: "Reading—Future Tense."—Mrs. Rachael de Angelo, Director, Library Education, Queen's College, Flushing, New York.

BUSINESS MEETING

Friday, April 11, 2:00 p.m.

PANEL DISCUSSION: "Student Assistants—Treasure or Trouble?"

MODERATOR: Sister M. Avelina, C.S.C., Notre Dame High School, Batavia, New York.

MEMBERS: Sister Mary Agnes, S.C., Elizabeth Seton High School, Yonkers, New York.
"Types of Organization Plans for Student Assistants."

Rev. John Whitely, C.S.B., Aquinas Institute, Rochester, New York. "Training Student Assistants."

Sister M. Anina, R.S.M., Mount Mercy Academy, Buffalo, New York. "Library Service Benefits the Student Assistant."

Sister Mary Claire, O.S.F., Sacred Heart Academy, Eggertsville, New York. "Student Assistants—Treasure and Trouble."

Hospital Libraries

Wednesday, April 9, 9:15 a.m.

MEETING: Advisory Board.

Wednesday, April 9, 10:30 a.m.

CHAIRMAN: Sister Mary Berenice, R.S.M., Physicians' Library, Mercy Hospital, Buffalo, New York.

TOPIC: "The Library—The Nurse and Her Knowledge of the Law."—Jane C. Donahue, R.N., Attorney, Buffalo, New York.

DISCUSSION

Wednesday, April 9, 2:30 p.m.

CHAIRMAN: Mr. Paul G. Merrigan, Hoagland Medical Library, Long Island College Hospital, Brooklyn, New York.

TOPIC: "The Impact of the Medical Library on Medical Education."—Dr. Armon A. Cairo, M.D., Georgetown University Medical Center, Washington, D.C.

DISCUSSION

Thursday, April 10, 9:15 a.m.

BUSINESS MEETING

Thursday, April 10, 10:30 a.m.

CHAIRMAN: Sister M. Brendan, C.S.C., Holy Cross School of Nursing, Salt Lake City, Utah.

TOPIC: "Forming Lifetime Reading Habits Imperative for the Profession of Nursing."—Sister Francis Xavier, G.N.S.H., Dean, D'Youville College, Buffalo, New York.

DISCUSSION

Library Education

CHAIRMAN: Sister M. Regis, I.H.M., Director, Graduate Department of Library Science, Immaculate Heart College, Los Angeles, Calif.

Thursday, April 10, 9:30 a.m.

TOPICS "Library Education as Seen From 50 Huron Street." Mr. Robert Gitler, Secretary, ALA Committee on Accreditation; Executive Secretary, ALA Library Education Division.

Report on CLA Recruitment Activities—Miss Eleanor McCann, Duquesne University, Pittsburgh, Pennsylvania.

DISCUSSION: Should CLA have library education evaluation standards?

Parish Libraries

Wednesday, April 9, 8:00 p.m.

CHAIRMAN: Mrs. Gerard E. Brunelle, Evanston, Illinois.

TOPIC: "The Joy of Catholic Reading." Miss Maureen Casline, Regent of Buffalo Circle, International Federation of Catholic Alumnae.

"The Apostolate of the Parish Librarian."—Rev. Angelo Garbin, St. Williams Parish, Chicago, Illinois.

Seminary Libraries

Tuesday, April 8, 7:30 p.m.

PLACE: Hotel Statler.

CHAIRMAN: Rev. Theophil T. Mierzwinski, St. Thomas Seminary Library, Bloomfield, Connecticut.

TOPIC: "The New Testament in the Seminarian's Reading."

SPEAKERS: Rev. William C. McGrath, Professor of Greek, St. Thomas Seminary, Bloomfield, Connecticut. "During Minor Seminary Days."

Rev. Francis R. Davis, Librarian, St. Bernard's Seminary, Rochester, New York. "During Major Seminary Days."

Religious Order Special Meetings

AMERICAN BENEDICTINE ACADEMY, LIBRARY SCIENCE SECTION

Wednesday, April 9, 4:30 p.m.

CHAIRMAN: Rev. Simeon Daly, O.S.B., Librarian, St. Meinrad's Abbey, St. Meinrad, Indiana.

FRANCISCAN EDUCATION CONFERENCE LIBRARY SECTION, FRIARS AND SISTERS

Wednesday, April 9, 4:30 p.m.

CHAIRMAN: Rev. Vincent Dieckman, O.F.M., Holy Family Library, Oldenburg, Indiana.

TOPIC: "Cataloging Small Franciscan Libraries."—Rev. Timon Cook, O.F.M. St. Anthony Novitate, Cincinnati, Ohio.

JESUIT LIBRARY CONFERENCE

Wednesday, April 9, 7:40 p.m.

CHAIRMAN: Rev. Brendan Connolly, S.J., Librarian, Weston College, Weston, Massachusetts.

Other Meetings

Executive Council

Monday, April 7, 4:00 p.m.

PRESIDING: Sister M. Eone, O.S.F., President, The Catholic Library Association.

Friday, April 11, 4:00 p.m.

PRESIDING: Sister M. Eone, O.S.F., President, The Catholic Library Association.

Catholic Book Week

Wednesday, April 9, 8:00 p.m.

PRESIDING: Sister Mary Reparatrice, R.S.M., Chairman, Catholic Book Week and Alphonse F. Trezza, Executive Secretary, Catholic Library Association.

Local Arrangements Committee Luncheon

Friday, April 11, 4:00 p.m.

PRESIDING: Sister M. Eone, O.S.F., President, The Catholic Library Association.



Seated, left to right: Sister M. Berenice, R.S.M., Chairman; Sister St. Ruth, G.N.S.H.; Sister M. Avelina, C.S.C.; Sister M. Immaculata, S.S.J.; standing, left to right: Miss Lucy Murphy; Mr. Bernard H. Dollen; Rev. Daniel G. Duggan; Rev. Bernard J. Bechard, S.S.E.; Rev. Anselm Hardy, O.F.M.; Rev. Myron McCormick, O.F.M.

LOCAL COMMITTEE ON ARRANGEMENTS

HONORARY CHAIRMAN: The Most Reverend Joseph A. Burke, D.D., Bishop of Buffalo.

CHAIRMAN: Sister Mary Berenice, R.S.M., Mercy Hospital, Buffalo, New York.

VICE CHAIRMAN: Rev. Myron McCormick, O.F.M., Bishop Timon High School, Buffalo, New York and Sister Mary Avelina, C.S.C., Notre Dame High School, Batavia, New York.

REGISTRATION: Sister Mary Avelina, C.S.C., Notre Dame High School, Batavia, New York, Chairman; Sister Mary Adelaide, O.S.F., Bishop McMahon, H.S., Buffalo, New York and Sister Mary Benice, C.S.S.F., Transfiguration School, Buffalo.

INFORMATION AND MEMBERSHIP: Bernard H. Dollen, Niagara University, Chairman; Sister Joseph Therese, S.S.J., Mt. St. Joseph Teachers College, Buffalo; Sister St. Mark, S.S.J., Immaculate Conception School, East Aurora, New York and Charles E. Butler, Canisius College, Buffalo, New York.

LODGING AND HOSPITALITY: Sister St. Ruth, G.N.S.H., D'Youville College, Buffalo, New York, Chairman; Sister Mary Raphael, S.S.J., Mt. St. Joseph's, Buffalo, New York and Sister Mary Patrice, O.S.F., Rosary Hill College, Buffalo, New York.

PUBLICITY: Miss Lucy Murphy, Buffalo & Erie County Public Library, Chairman and Rev. Myron McCormick, O.F.M.

TOURS: Rev. John R. Whitley, C.S.B., Aquinas Institute, Rochester, New York. Chairman and Miss Lucy Murphy, Buffalo & Erie County Public Library.

EXHIBITS AND EQUIPMENT: Rev. Anselm Hardy, O.F.M., St. Bonaventure University, Chairman.

CONFERENCE MASSES: Rev. Daniel Duggan, Little Seminary, Buffalo, New York, Chairman and Rev. Bernard Bechard, S.S.E., Cardinal Mindzenty High School, Dunkirk.

CONFERENCE LUNCHEON: Rev. Anselm Hardy, O.F.M., St. Bonaventure University, Chairman and Miss Joy D. Adams, Mercy Hospital.

MEETING ROOMS: Rev. Bernard Bechard, S.S.E., Dunkirk, New York, Chairman.

MEETING RECEPTION COMMITTEE: Sister Mary Immaculata, S.S.J., Baker High School, Lackawanna, New York, Chairman.

THE COST TO YOU

The registration fee is \$4.00 for the entire week (excluding the pre-conference session sponsored by the Elementary School Libraries Section); the daily fee is \$1.25. The conference luncheon will cost approximately \$4.00; the Niagara Falls and Our Lady of Victory tours will cost \$7.50 and \$2.00, respectively; the hotel rates are listed elsewhere in this issue (page 314). Sisters' lodging will be provided for at the

nearby convents and schools, and the offering for this service is left up to the sisters themselves.

The pre-conference session registration and luncheon will be \$1.00 and \$3.50, respectively. Write to Sister M. Camillus, R.S.M., Mount Mercy College, 3333 Fifth Avenue, Pittsburgh 13, Pennsylvania, for reservations.

A Conference Highlight

A librarian's prime function is to serve. Subject heading lists, cataloguing schemes, circulation records, and so forth all help us to be of more help to our readers. That is why the commercial exhibits are so popular a part of any convention. We can see the latest reference books, the newest titles, the most time-saving gadgets, the handsomest furniture, the most efficient book jobber, the neatest binder, the most reasonable magazine agent, and all under one roof. We can compare prices, quality, and service, and actually handle the wares. See *all* the exhibits, so that you will get the most out of the Buffalo Conference.

LODGING FOR BUFFALO CONFERENCE (All prices are with bath)			
	<i>Singles</i>	<i>Twins</i>	<i>Doubles</i>
*STATLER HOTEL Niagara Square Buffalo 2, New York	\$6.00 - 13.00	\$10.00 - 17.00	\$ 9.00 - 15.00
SHERATON HOTEL 715 Delaware Avenue Buffalo 9, New York	\$8.85	\$12.35	\$12.35
TOURAINÉ HOTEL 274 Delaware Avenue Buffalo, New York	\$5.50 (3:50 if bath is shared)	\$ 9.00	\$ 7.50 - 8.00
WESTBROOK HOTEL Delaware Ave. and North St. Buffalo 2, New York	\$6.50	\$ 9.00	\$15.50 for suites
LAFAYETTE HOTEL Lafayette Square Buffalo, New York	\$6.50		\$ 9.50 and up
LENOX HOTEL 140 North Street Buffalo, New York	\$6.00	\$ 9.00 - 10.00	\$ 8.50
MOHAWK MANOR Main St. at Michigan Ave. Buffalo 1, New York	\$6.50	\$11.50	\$13.50
PEACE BRIDGE HOTEL Porter Avenue at Lakeview Buffalo, New York	\$8.00	\$13.00	\$10.00 double bed \$15.00 4 people
MIDTOWN HOTEL 430 Delaware Avenue Buffalo, New York	\$4.75	\$ 9.00	\$ 8.00

* Conference Headquarters.

Sisters planning to attend the Convention may make reservations now at the Statler Hotel, Niagara Square, where a block of rooms and lounge will be reserved for them; or at one of the three local colleges by writing to:

Sister M. Raphaël, C.S.J.
Mt. St. Joseph Teachers College
18 Agassiz Circle
Buffalo, New York

Sister M. Patrice, O.S.F.
Rosary Hill College
4380 Main Street
Snyder, New York

Sister St. Ruth, G.N.S.H.
D'Youville College
320 Porter Avenue
Buffalo 1, New York

Sisters desiring accommodations at Marian Hall, Mercy Hospital School of Nursing, or at private convents in the city please write to Sister St. Ruth, Lodgings Chairman.

The Unit Representatives Meeting will be held at D'Youville College.

A Talk with Daniel Berrigan

BY THOMAS P. COFFEY

Religious Book Department
Macmillan Company

Librarians expecting to attend the Buffalo Conference in April will want to read this insight into the recent winner of the Lamont Poetry Award. Father Berrigan will be the speaker at the Conference Luncheon on Wednesday, April 9.

Priest-poet Daniel Berrigan is the author of *Time Without Number*, the 1957 Lamont Poetry Society Selection for the Academy of American Poets. A scholar and professor of Dogmatic Theology at LeMoyne College in Syracuse, New York, he has some refreshing ideas on the teacher in today's world.

"The teacher has a sort of tight-rope act," he said, explaining the nature of his views on Catholic education. "He must prepare for a true grasp of the human, but he cannot step there. There is a larger universe in which we must move, and to which students must be introduced."

"The world of faith?" I asked.

"Yes, but also of grave and of divine love. And these three must be incarnate."

The word "incarnate" sounded a bit theological, so I asked him to explain.

"The supernatural must be vitally realized in the organic structures of society today," he said. "The world of grace is active in bodies as well as in souls. It is active in the whole man. It would seem to be a special sort of betrayal to separate what God has joined."

"Has there been any such betrayal?", I queried.

Father Berrigan winced. He obviously did not like to criticize and he would not do so unguardedly.

"Narrowness, inability to join with others as citizens in the city of men, danger psychology, moralizing apart from theology, commandments apart from love, the city of God won by writing off the city of men—these would constitute a be-

trayal of Christian education."

I agreed that such things could proceed from only a very dubious sort of Christianity.

"But isn't religion soft-pedalled in most colleges today?" I asked.

"Perhaps," he answered. "But Catholic colleges are offering better religion courses than ever before. There is greater awareness for the exceptional student, his needs and opportunities. If his values are straight, he will want the one indispensable start that theology and philosophy can give him."

"A start toward eternity," I injected.

"No, it is a start within time," he rejoined affirmatively. "It is a start within the city of men. Grace does not excuse the teacher from introducing his classes to the world of creation. It actually deepens that responsibility."

"How?" I asked, anxious to learn more about this articulate humanism.

"The Catholic teacher," he replied, "must equip his students for the pulse and direction of their lives, so that they will not be 'displaced persons' in it as far as understanding what their task is, or having the will to go ahead and make life a personal as well as social redemption."

"And if teachers fail to do this?" I could not help interrupting.

"It will make a great difference in the garments which the Church will wear within history and in time," he answered. "The Mystical Body will have features that are marked by indifference instead of learning, and by a trifling and basically unserious torpor rather than a rich, instinctive, generous spirit of scholarship."

"In such a case," he concluded, "there will be minds at half-mast, signalling at once defeat in time and indifference to eternity."

"But the Catholic teacher would appear to be forcing his own cast of mind on pupils," I objected.

"Definitely not," he said. "Faith is really an unwearied search for understanding. It is a love of the past which is continually bringing its light and warmth to bear on the present. Provided it is not used as a tranquilizer, faith will beget a love 'exceeding great' for the intelligence."

Walking an Educational "Tightrope"

I was beginning to see that, for Daniel Berrigan, the supernatural implied immediately a realistic appraisal of each moment, each experience, each order of the irrepeatable and irreplaceable gift of life. This thirty-seven-year-old Jesuit with the broad shoulders, a fine forehead, and black curly hair contrasting with his ironic, teasing smile and warm voice, was really walking an educational "tight-rope." It is difficult enough to be true to the human; but, as he had said, even to do that, one must also be true to the divine. His energetic, almost youthful enthusiasm for this Pauline ideal was refreshing; and I was encouraged to learn that I had quickly touched the center of his theological thinking.

Now, however, I was becoming anxious to learn something about Daniel Berrigan's approach to his role as a poet.

"Writing poetry," I continued, "does it conflict with your work as a Catholic priest?"

"I don't think so," he replied. "It is hard to see how any really human gift could be outside the wider spectrum of the supernatural. Besides," he somewhat shyly admitted, "I've done most of my writing toward midnight when the main demands of the day can be safely put aside without scruple."

"And as a teacher?" I pursued.

"As for the compatibility of poetry and teaching," he explained, "I've had the fondness to presume that the discipline involved in setting down a certain ordered structure of thought has brought a more human man before the class. It has even seemed to provide a kind of resonance for the almost universal plea of the teacher these days—that man allow himself to survive in spite

of the hidden persuaders and the image on the tube in the cave."

"There are missionary areas for the intelligence too, then?"

"Very definitely. And it is only another form of Pelagianism to act as though it made no difference whether the intelligence is shunted to a corner of the universe, or whether it wins for itself the right to be heard; by competence, by originality, by generosity, by its presence wherever there are men. The range was set for us from the beginning: 'whatever is noble, whatever good.'"

Here, persuasively expressed, was the philosophy of an author whose voice will be heard with increasing influence in the realm of religious and social ideas. Father Daniel Berrigan is proof that Christian humanism can fuse with compelling effect the complementary energies of one who is at once a teacher, priest, and poet.

CATHOLIC SUBJECT HEADINGS

Oliver L. Kapsner, O.S.B.

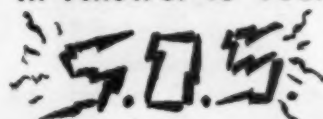
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The Niagara Frontier: Historical and Critical

BY RT. REV. MSGR. JAMES B. BRAY

Now retired, Monsignor Bray is able to devote much of his time and energy to his lifelong interest—history, especially the history of the New France and the Niagara Frontier.

As we pass along the beautiful highways that skirt either side of the Niagara River, we listen to the eternal roar of the rapids, we admire the wonderful scenery, and we are not altogether forgetful of the white man's ingenuity that has provided the lanes of travel that reveal to us the beauties of the Niagara Gorge.

We may stop to gaze at the turbulent waters from some point of vantage, and while we are at a loss to know when this great river began to flow "on and on forever," we are certain that its name takes us back to the dawn of our history, for the name "Niagara" is the oldest of all the geographical terms which have come down to us from the aborigines.

For many years it was supposed that Cartier, who ascended the St. Lawrence in 1535, was the first white man to write about this famous stretch of water; but the late Peter Porter, in a small pamphlet issued in 1899, shows that Champlain, the founder of Quebec, was really the first to make a reference in the year 1604.

While La Salle was the first to use the spelling in a letter dated 1679, it was Father Hennepin, who came in 1678, that popularized the present spelling. Before his day, it passed through every possible alphabetical variation, until he established its present orthography. Dr. O'Callghan, in his *Colonial Documents of New York*, enumerates 39 different modes of spelling Niagara.

In a letter written by Father Lalemant in 1641, we find the germ of the present name. He calls the river, "On-gui-aah-ra" of the Neuter Nation. It appears first on Sanson's map of New

France in 1656 as "Ongiara," and finally as "Niagara" in Hennepin's work, entitled "*Louisiane*," printed in Parish, 1683.

It is probably the same both in the National and Mohawk languages, as they were kindred dialects of one generic tongue. The Mohawks affirm it to mean "neck" in allusion to its connecting the two lakes. The corresponding Seneca name, Nyahgaah, was always confined by the Iroquois to the section of the river below the Falls, and to Lake Ontario.

In attempting to trace the history of our early ancestors, we must remember that the Indian built no monuments and left no records from which we may learn the story of his origin, his migrations, his bloody wars and fruitless conquests. The only light which shines upon its annals, is at best, a dim and shadowy tradition. In fact, the only memorial of the Red Man's existence is the names he bestowed upon the lakes, rivers and prominent land marks of the country.

From the beginning of these traditions, we learn that two distinct races occupied and disappeared from this locality during these three hundred years. The first of whom history makes mention is the Neutral Nation. They had their council fires along the Niagara but principally on its western side. A council house was located on the East side of the Niagara River, just East of the Tuscarora Reservation. It is known as Kienuka. Their hunting grounds extended from the Genesee River nearly to the shores of Lake Huron. In this region now teeming with Anglo-

Saxon life, they reared their rude wigwams, pursued their game, and preserved a rigid neutrality between the fierce tribes that waged their bloody wars on all sides. Champlain refers to the Neuters in 1615, but he did not visit them. According to the early Jesuits, they excelled the Hurons in stature and strength, and wore their dress with a superior grace.

They must have entertained some kind of belief in the immortality of the soul for they regarded their dead with peculiar veneration. Once in every ten years the survivors of each family gathered the remains of their deceased ancestors from the platforms on which they had been deposited, and buried them in heaps, with many superstitious ceremonies.

The land of the Neuter Nation is described by the Jesuits as producing an abundance of corn, beans and other vegetables while the rivers abounded in fish of endless varieties. Their forests were filled with a profusion of game, yielding the richest furs.

Neuter Nation Totally Destroyed

The peace which this peculiar people had so long maintained with the Iroquois was destined to be broken. Trouble arose in 1647 and culminated in open war in 1650. As a result of this war, the total destruction of the Neuter Nation was accomplished. Three centuries have elapsed since they lived and flourished in this locality, and no evidence of their occupancy has been found, save the rude mounds which marked their resting place. Blotted out from among the nations, they left one conspicuous and enduring memorial of their existence, the name of the beautiful and noble river, "On-gui-aah-ra," the germ of today's Niagara.

A long period intervened between the destruction of the Neutral Nation and the permanent occupation of their country by the Senecas.

The Senecas, one of the Five Nations of the Iroquois Confederacy, continued to live east of the Genesee River for nearly a century. In 1867 De Nonville, then Governor of Canada, invaded their country with a powerful army, and after defeating them near the site of Victor in Ontario County, burned their villages and laid waste their lands. The humbled Senecas, influenced by superstition, never rebuilt a solitary cabin. Ashes and desolation long bore witness to one of the worst disasters that had yet befallen the Iroquois.

During the Revolutionary War the Senecas favored the British cause. Their savage mode of warfare reached its climax of brutality in the massacre of Wyoming in 1778. Washington, in imitation of De Nonville, sent the famous expedition under General Sullivan. He invaded the heart of the Seneca country, and this proud and formidable Nation fled panic-stricken from their villages and sought British protection under the guns of Fort Niagara. As a nation they never resumed their ancient seats along the Genesee, but sought and found a new home in the territory from which they had driven the Neuter Indians one hundred and thirty years before.

However, after this disaster, they never exhibited their former lofty independent spirit. Great numbers actually perished from starvation and exposure during the winter of 1779-1780. Col. Guy Johnson tells of the difficulty of feeding and caring for such an addition to the ordinary number of troops at Fort Niagara. After the conclusion of the treaty with England, a few years elapsed before the remnant of this proud Nation was collected and settled on the Tonawanda Reservation. The onward march of the white man finally destroyed every vestige of the Red Man on the Niagara Frontier.

While the Indian lives only in our memory, and we think of him as a savage, let me briefly allude to a trait of his character that is seldom or ever referred to: his sense of humor.

Red Jacket—Brilliant Seneca Chief

Red Jacket is said to be the last of the great Seneca Nation. Brilliancy and pathos are mingled in the life of this remarkable Seneca Chief. In the Seneca tongue he was called Sa-go-yewat-ha, which means he keeps them awake. He was a wonderful orator; in fact it has been said that he was the equal of one of the great men of his day in eloquence, John Randall. He was a friend of Washington, and when Lafayette toured this country and passed through our own city, he went over to Buffalo Creek to pay his respects to Red Jacket.

During the War of 1812 Red Jacket fought with the Americans at Chippewa and Lundy's Lane. In the course of the campaign, he formed a strong friendship with Col. Snelling who had shown him some particular attentions. The Colonel was ordered to the command of Governor's Island and Red Jacket made this farewell speech:

"I hear you are going to a place called Governor's Island. I hope you will be a governor yourself. I understand that you white people think children a blessing. I hope you may have a thousand. And above all, I hope, wherever, you go, you may never find whiskey above two shillings a quart."

These Indians All Had Sense of Humor

This sense of humor and desire for drink was characteristic of the Indians of New England.

The story is told that one day an Indian came to one of the ministers for a can of cider. He soon returned with the empty can. When the minister remonstrated with him, the Indian defended himself by recalling to the minister the story told concerning Adam and Eve. Eve tempted Adam with the apple; and when Adam attempted to eat it, the apple stuck in his throat. If Adam only knew how good cider was, he never would have attempted to eat that apple; he would have made it into cider and drank it!

In the life of Father DeSmet, the famous apostle to the Flat Heads, the following story is found: missionaries of different denominations labored among them. Under DeSmet's influence, an Indian named Jean became one of his converts. Father DeSmet discovered that Jean had stolen two dollars from one of the ministers. Bowing to DeSmet's admonition, Jean returned the two dollars and demanded a receipt. "But," said the minister, "that money is mine; why should I give you a receipt?" "Well," answered poor Jean, "you'll die and I'll die, and I'll go up and ask St. Peter to let me in. And he'll say, Jean, were you a good Indian? and I'll tell him yes. And he will say, what about that two dollars you stole from the minister, you give him back? And I say, yes. And St. Peter will say, where is your receipt? And then said Jean, I would have to go down and run all over hell to find you."

Let us retrace our steps, back to the days when the Neuter Indians roamed these regions in which we are now living, and learn of those who first came from European countries. The first that came to New France were laymen, while the first to come to the Niagara Frontier were missionaries.

The first missionaries came from France, and Garneau, in his *History of Canada*, tells an amusing story that reveals the reason of their coming.

Early in the 16th century stories were carried back to France of the progress of discovery in America. These stirring tales had great charm for Francis I, then reigning sovereign of France. It was repugnant to his nature and inconsistent with the policy of this ambitious monarch to permit the Kings of Spain and Portugal to monopolize the glory anticipated from possessions in the New World. If their banners waved over the Southern continent, there was no reason, he argued with himself, why France should not unfurl her fair white lilies in the Northern. Arousing himself from this meditation he exclaimed: "I should like to see the clause in Adam's will which authorized these, my royal cousins, to divide the New World between them." There was slim chance of adjusting the rival claims by appealing to Adam's last will and testament.

While he could not find the clause, he did find a practical solution of the difficulty. And so he sent out those discoverers who are famous in our history. Verrazzano came first in 1523 and again in 1540; finally Champlain in 1603.

It was at the invitation of Champlain that both the Franciscans and Jesuits came to New France and from Quebec extended their labors to the Niagara Frontier.

Missionaries Were Great Explorers

Of these missionaries, Bancroft writes that their efforts are connected with the origin of every celebrated town in French America; that so great were their numbers, so persistent their efforts, that not a cape was turned, nor a river entered, but the missionary led the way. So remarkable was their bravery, that he is led to ask, "When did a priest seek to save his own life, at what he believed the risk of a soul?" And what Bancroft says of Champlain, might be said of these priests: "They esteemed the salvation of a soul worth more than the conquest of an empire." A priest on the shores of Lake Huron, in the act of saying Mass, arouses his unbounded admiration: "Beautiful testimony to the equality of the human race; the sacred wafer, the emblem of the divinity in man; all that the church offered to the princes and nobles in the European world, was shared with the savage neophytes." It is remarkable that Bancroft could find a lesson in democracy in the Mass. But Carlyle went even further: in his extreme old age he said that the Mass was the only relic of religious faith now

left in the world.

For many years the late Dr. Frank Severance was Secretary of the Buffalo Historical Society. He was untiring in his scholarly labors in discovering hidden treasures of the Niagara Frontier History. In one of his many interesting papers entitled, "*The Cross Bearers*," of the Niagara Frontier, he writes: "I care not what the faith of the student of history may be; he cannot escape the facts. The Cross is stamped on the first page of our home history, and whoever would know something of our home history, must follow the footsteps of those who brought the cross to these shores." And following the footsteps of these soldiers of the Cross of Christ, he tells us that the history of Christianity on the Niagara Frontier began "in sweet and heroic obedience to the commands passed down from the Founder of Christianity Himself. Into these wilds, long before the banner of any earthly kingdom was planted here, was borne the Cross of Christ. Here the crucifix preceded the sword; the altar was built before the hearth."

A Franciscan First Writes of Niagara

Of the four Cross bearers who came to Canada at the invitation of Champlain, the Franciscan, Father D'Allion, is the first whose travels brought him to the Niagara Frontier. He is the first missionary to honor the pages of our local history; and he is the first to write of the Niagara from personal knowledge of it.

The story of this visit was first printed in France in 1691 and translated by John Gilmary Shea in 1881.

D'Allion, tells us that he had received a letter from Father LeCaron that encouraged him to go to the Neuter Nation, of which Champlain's interpreter, Brusle, had told him wonders. With a stout heart he set out for this unknown country on the 18th of October, 1626. It is with some humility that he tells us that he slept only five nights in the woods, and on the sixth day, arrived at the first village. Indian hospitality was so generous that the two Frenchmen who accompanied him returned to Quebec, leaving him, he assures us, the happiest man in the world. He pauses in his letter to tell us that in all this country he did not see a humpback, a one-eyed man, nor a deformed person.

For three months he had every reason to be satisfied with his new-found congregation, until

the Hurons began to spread evil reports about him. They said that the priest was a magician, a poisoner; that he tainted the air around him; that if the Neuters did not kill him, he would destroy their villages and kill their children; that the diet of Frenchmen was poison and snakes, with an occasional bite of thunder. The humor of the story about the diet of D'Allion and his countrymen is revealed to us when we recall that in Indian mythology, thunder is a celestial turkey, flapping his wings. The turkey will again be heard from when speaking of Brebeuf.

These evil reports turned their hospitality to hatred and persecution. The indignities heaped upon him were so brutal that a report was carried to the Hurons, and in turn to Brebeuf, that he had been killed. Brebeuf sent a messenger in search of D'Allion, and having found him alive, persuaded him to return to Quebec.

After D'Allion's departure in 1627, no further efforts were made to evangelize the Neuters until 1640 when the Jesuit Fathers, Brebeuf and Chaumonot, determined to make another attempt. They began their long trip on the second of November, and after untold hardships reached the village of Onguara, on the Eastern bank of the Niagara River, near the present site of Lewiston.

As Brebeuf came to Quebec with D'Allion in 1625, he had labored on the Indian missions for fifteen years. He knew of the failure of his companions' efforts; but nothing daunted, he determined to make another trial. Yet, from the outset, he was confronted with the same difficulties. The Hurons anticipated his coming with the revival of those evil stories that made the priests magicians and agents of all sorts of evil. The name "Echon" which the savages had given repeatedly to Brebeuf, resounded on all sides and made him one of the most famous sorcerers or demons that imagination could invent.

Brebeuf Gets Name of "Sorcerer"

It was nearly twelve years since an event happened which caused the superstitious Hurons to fasten the name of sorcerer on Brebeuf. In 1628, month after month passed, and not a drop of rain had fallen. Fires were raging on every side, and water could not be obtained from spring or river to extinguish them. Day and night, continued thumping of the tortoise drum was heard as the Indian sorcerers poured forth their incan-

tations to bring down rain. Finally a council was held and it was decided that the cause of the curse was the red cross over Brebeuf's wigwam. The celestial turkey that created thunder by flapping his wings did not take kindly to red, so to relieve his antipathy the cross was painted white. Still, no rain fell. The following day Brebeuf invited them to his cabin to honor the cross after the manner of Christians, and find out if their prayers would not be answered. They came and prayed so fervently that Brebeuf humorously tells us that they put his own efforts to shame. Rain poured in torrents, but Brebeuf was ever after the great sorcerer among the Hurons. It was a title of distinction among the savages, but one of great danger, for Indian ethics permitted anyone to kill a sorcerer on sight. The only thing that kept the tomahawk from the head of Brebeuf was that he happened to be a friend of Champlain. For the rest of his life, he wore this uncomfortable halo on his head, and walked continually in the valley of death.

The Jesuit Relation of 1641-42 reveals the painful efforts that the priest made to overcome this handicap and gain the good will of the Neuters. But all to no purpose. The venom which the Hurons dropped in the hearts of the Neuter barbarians could not be cast out, and they spoke of nothing, the Relation tells, but of killing and eating these two poor Fathers.

Jesuits Leave Neuters for Hurons

Seeing how hopeless was the task, they decided to leave the Neuter country. They had reaped but a harvest of barren regrets, and after five long months of untold hardships, they bade goodbye to the Neuters and the Niagara Frontier, and set out to retrace their steps to the Hurons in February, 1641.

The poetic imagination of Harris, in his *History of the Early Missions in Canada*, thus pictures their departure:

"The snow was falling when they left the village of Onguiara, crossed the river near Queenston, ascended its banks and disappeared in the shrouding forest. There was not a hungry wolf but looked back and half forgave them for being human. There was not a tree but looked down upon them with piety and commiseration."

"Early that evening while Chaumonot, worn out with travelling and overcome with sleep, threw himself to rest upon a bed that had not

been made since the creation of the world, Brebeuf went out to commune with God alone in prayer. He moved towards the margin of the woods, when stopped, as if transfixed."

There was revealed to him the famous vision of the Cross that Brebeuf saw near the present town of Grimsby in Canada, that foretold his martyrdom. As "this heroic Constantine of the Niagara Frontier," as Dr. Severance calls him, told the wonderful vision to Chaumonot, his companion asked, "Was it large?" And Brebeuf answered, "Large, yes, it was large enough to crucify us all."

How Brebeuf Met Death as a Martyr

Although our missionary has departed from the Niagara Frontier, let us follow and learn of his end, for the name of Brebeuf shines with a brilliancy that is unrivaled in the annals of history. He is at once a hero, a martyr and a saint. He has been appropriately called "A Giant of God." He has been honored by those not of the Catholic Faith. I have been told that there is, in St. Martin's Episcopal Church in Brighton, England, a figured window to the memory of Brebeuf, in which he appears in his priestly robes with a halo above his head, and at his feet is a miniature map of the Huron country.

On his return journey to Quebec he suffered a broken shoulder which confined him for nearly two years. With restored health, and Lalemant for his companion on this trip, he returned to the Huron missions of St. Louis and St. Ignace. These missions were about three miles apart, and a few miles from the shores of Sturgeon Bay.

The missions were attacked by the savage Iroquois and they first destroyed the mission of St. Ignace. Only three Hurons escaped the awful slaughter and these hurried to the mission of St. Louis to warn the priests and their Huron converts. Brebeuf and his companion, Lalemant, revealed a touching loyalty to their flock, whom they refused to desert.

It was on the 18 of March, 1649, that these noble soldiers of the Cross of Christ were seized and prepared for torture. And nowhere on the pages of history will be found more noble fortitude in suffering, than in the martyrdom of Brebeuf and Lalemant.

Parkman has no sympathy for the Catholic or any other religion. His biographer, Farnham, tells us that he called himself a "reverent agnos-

tic." No writer, however, has ever penned a more sympathetic or touching description of the suffering of these Christian heroes.

"Brebeuf seemed," writes Parkman, in his *Jesuits of North America*, "more concerned for his captive converts, than for himself, and addressed them in a loud voice, exhorting them to suffer patiently, and promising them heaven as their reward. The Iroquois, incensed, scorched him from head to foot to silence him; whereupon, in the tone of a master, he threatened them with everlasting flames for persecuting the worshippers of God. As he continued to speak, with voice and countenance unchanged, they cut away his lower lip and thrust a red-hot iron down his throat. He still held his tall form erect and defiant, with no sound of pain. And they tried another means to overcome him. They led out Lalemant that Brebeuf might see him tortured. They had tied strips of bark, smeared with pitch, about his naked body. When he saw the condition of his superior, he could not hide his agitation, and cried out to him with a broken voice, in the words of St. Paul, 'We are made a spectacle of the world to men and angels.' Then he threw himself at Brebeuf's feet; but the Iroquois seized him, made him fast to a stake, and set fire to the bark that enveloped him. As the flames rose he threw his arms upward, with a shriek of supplication to heaven. Next they hung around Brebeuf's neck a collar made of hatchets heated red hot; but the indomitable priest stood like a rock. In a rage they cut strips of flesh from his limbs and devoured them before his eyes. After a succession of other revolting tortures, they scalped him, and when seeing him nearly dead, they laid open his breast, and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some of his courage. A chief then tore out his heart and devoured it."

Parallel Between Indians, Communists

Thus died the secondary missionary of the Niagara Frontier. Parkman calls Brebeuf its truest hero and its greatest martyr.

Three centuries separate the Iroquois from the Communist. Both confirm the observation of Chateaubriand, that man without religion is the most savage animal that roams the earth.

With the passing of the Franciscan and the Jesuit, the Sulpician next honors the pages of our history. Father Dollier, with the deacon, Galinee,

the great explorer La Salle and twenty men in seven canoes, left Montreal July 6, 1669. After leaving the St. Lawrence River, they followed the south shore of Lake Ontario. Arriving at the Niagara River, they sailed a quarter of a league up the river, where they heard the roar of the cataract. Returning to the mouth of the river, after saying Mass on September 30, 1669, they separated; La Salle returning to Montreal, while the missionaries crossed to Canada and headed west. They travelled 21 or 22 leagues in three days, when they selected a spot on the east bank of the Lynn River, at the west end of Long Point Bay, and settled down for the winter. Here they built a hut which at once served as a residence, chapel and fort. Mass was said three times a week. With the passing of winter they left on March 26, 1670. In their departure they lost the altar equipment which caused them to abandon their journey to the Western Indians and return to Montreal. This site has been identified and an appropriate marker erected. Apparently, then, Father Hennepin is wrong in stating that the Mass which he said on the 8 or 11 of December, 1678, was the first Mass ever said in these regions. Hennepin's statement has led many a writer into the same error.

LaSalle Starts His Exploratory Trip

Nine years elapsed before Europeans again visited Niagara, when La Motte and Father Hennepin reached the Niagara River on December 6, 1678. Later came La Salle with equipment to build his famous bark above the Falls. The construction of the vessel began in January and was completed in August, 1679. As the naming of this bark is one of the most unusual in nautical history, it will be considered later. Father Hennepin repaired to Fort Frontenac and on his return to Niagara brought with him three other Franciscans, Ribourde, Membre and Watteau. Three of the Friars accompanied La Salle to the bark above the Falls, while Father Melithon Watteau was left at the mouth of the River. At this period the Fort was called Fort Conti by La Salle in fulfillment of a promise made to the Prince of Conti. This Franciscan, then, became the first chaplain at the Old Fort.

On the 4th of August, La Salle and the three Franciscans arrived at Cayuga Creek. As the vessel was now finished, they set sail on the 7 and Niagara became to them only a memory.

A replica of Father Millet's Cross has been erected within the walls of Fort Niagara. While to-day it stands as a silent sentinel, the symbol of man's redemption, the history of this cross is a touching story where the spiritual and military are blended and where sorrow and sanctity are found mingled on a battle field.

De Nonville's army of about 100 men arrived in the Fall of 1687. They constructed a fort on the present site and took up quarters for the winter. When spring came only twelve of the original hundred were alive to tell the tale of suffering. From a garrison of gallant men-at-arms, the place became a charnel house.

Fort Niagara Gets a Memorial Cross

In April relief came from Cataroqui, and with the expedition, the Jesuit, Father Millet. On the morning of his arrival, he said Mass, and later marked the spot where a cross should stand. The soldiers went to work and felled a giant oak, and with infinite toil the timber was taken within the palisades and dressed. While the carpenters mortised the cross piece and fastened it with pins, Father Millet traced upon the arms the words, "Christ Reigns, Rules and Conquers." At the cross arms he painted a picture of the Sacred Heart. On Good Friday, April 16, 1688, the cross was planted in the midst of a small square.

When Governor Dongan learned that De Monville had erected a Fort at Niagara, a long-range battle of words followed. De Nonville finally capitulated and gave up the post. After making an inventory, what was left of his army departed in September, 1688.

An interim followed in the occupancy of the Fort, when neither sword nor altar held sway. The French returned in 1726, and under Pouchot rebuilt the Fort. It was held until 1759 when it fell to the English and the French lost forever their control of the Niagara Frontier. The English remained in control until 1796 when they evacuated the post and the Stars and Stripes were raised.

The ancient land mark received scant notice for many years, until its restoration in 1934. At the time the work was carried on, no one associated with it seems to have possessed much information about the historical background of this venerable spot.

The earliest sources of our Frontier History were written by the Franciscans: Sagard, Le

Clercq, Crespel and Hennepin. The first chaplain at the Fort was a Franciscan, the first and last chaplains at the Old Castle were Franciscans yet the name Franciscan was never mentioned. A tablet in the chapel calls it a Jesuit chapel, while the only priest that acted as a chaplain was a Franciscan.

Liberty is taken of calling attention to errors found in recent books, with the hope of not violating the canon of the Owls, that

*"There is so much that is good in the worst of us,
And so much that is bad in the best of us.*

*That it does not pay any of us,
To talk about the rest of us,"*

since historical facts are considered, not personalities.

When these books appeared, they received high words of praise from the reviewers. They are: *Niagara Highway of Heroes*, *Buffalo Your City*, and *History of North Western New York*, in three volumes.

The second volume of this last mentioned work treats of Niagara County. So numerous are the errors in this volume, that it would be tiresome to mention them. One alone will suffice to reveal how little reliance may be placed on the work for historical information. It may be noted first, that the book is not original, but a reprint of one published in 1921.

Discrepancies in Text Pointed Out

On page 5, Father Hennepin is called a "Recollect Jesuit;" on pages 13 and 15, he is called a member of the "Jesuit Order;" on page 158, he is referred to as a "Franciscan;" on page 242, this time he is a "Jesuit Recollect."

In his *History of the United States*, Bill Nye tells us that "facts in a nude state are not liable criminally, any more than bright and beautiful children commit a felony by being born thus; but it is the solemn duty of those having these children in charge to put appropriate apparel upon them at the earliest moment." Father Hennepin's presence on the Niagara Frontier is an historical fact; but to dress him in the garbs of a Franciscan and a Jesuit, at the same time, is a spectacle that no historian has ever before attempted.

The following errors, some of which are repeated in *Buffalo Your City*,¹ are found in *Niagara Highway of Heroes*. On page 16 it is stated, "It was not until 1640 that two priests of

the Jesuit Order came into the Niagara Frontier—They were the only white men to visit the region until 1669." On page 18 we are told that "La Salle had already decided to name the vessel the 'Griffon.'—Therefore he named his boat the Griffon, to honor the Governor of Canada." On page 19 we read, "On January 1, 1679, Father Hennepin had conducted the first Christian service on the Niagara Frontier." On page 23, "De Nonville built a stocked wooden fortress which he named De Nonville."

The first white man to visit the Niagara Frontier was a Franciscan priest, Father D'Allion in 1626. As Father Hennepin was not on the Frontier, January 1, 1679, he could not have conducted the first Christian service. The first Mass was said by the Sulpician, Father Dollier, September 30, 1669.

The letters of De Nonville in reference to Fort Niagara are found in the ninth volume of *Documents Relating to Colonial History of New York* and the first volume of the *Documentary History of New York*. From first to last, in every reference, De Nonville calls the post Niagara.

La Salle has been dead over 260 years. How the author contacted him to find out what he intended to do, is a mystery. Still another mystery is found in the text: how he could draw such a conclusion from the grave: "Therefore La Salle named his boat the Griffon."

La Salle's letters are found in Pierre Margry's *Documents* which were published in Paris, 1876. Nowhere in any letter can it be found that La Salle gave a name to a vessel on which he sailed or built. He repeatedly refers to this particular vessel, built at Cayuga Creek, as a *bark*. On Franquelin's famous map, drawn in 1688, is located the place where "La Salle caused a *bark* to be built." While at Niagara De Nonville wrote a letter, dated July 31, 1687, in which he states "La Salle had a *bark* built, of which the stocks are still to be seen." Finally, if the name "Griffon" were known to anyone, it would have been Tonti, who supervised the construction of the vessel in the absence of La Salle, and who was present at its launching. Tonti's book, *The Last Expedition and Discovery of La Salle* was published in Paris, 1697, and is one of the rarest of Frontier Literature. In this book it is simply referred to as a *bark*.

The name "Griffon" is found only in Hen-

nepin's *Louisiane* which was printed in Paris, 1683. The conclusion is apparent: Father Hennepin bestowed the name "Griffon" on La Salle's vessel, in far-off Paris, three years after it sank in Lake Michigan.

The History of the Niagara Frontier forms the connecting link between the Indian and white man. It should be, therefore, of keen interest to all. This paper is a brief sketch of the intrepid and adventurous characters that revealed to the European world our Frontier. They have left a legacy of bravery that deserves the attention and inspired the admiration of the student of history. Our local papers have urged a revival of the study of American History; no phase of it is more interesting than the Niagara Frontier.

¹ The errors in *Buffalo Your City* were mentioned in a review of the book, in the *Union and Echo*, Dec. 5, 1947.

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The Catholic Library and Papal Documents

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Although I certainly would not consider myself an authority on what is really a vast field, I have been under the necessity, as you are, of keeping track of papal documents and of locating what was needed with the maximum economy in time, effort and expense. Catholic weekly journalism certainly puts one under that necessity. Moreover, it was my privilege, when I returned, very briefly, to the classroom nearly two years ago, to teach a required course at the University of Detroit on "Papal Program of Political and Social Reconstruction." For what it is worth, that is the background out of which this talk has grown.

If I were to add anything else, it would be that my interest in papal encyclicals dates back to about 1926, when the late Rev. Joseph Reiner, S.J., then Dean of the College of Arts and Sciences of Loyola University, Chicago, put a copy of *Rerum Novarum* before me and asked me, "Have you ever read *that*? Take it along."

"Data-Searching": A New Science

Papal documents today, on account of the prolific productivity of Pope Pius XII, exemplify a problem common to all librarians, as you are embarrassingly well aware. It is the problem, when confronted by rising mountains of printed material, of locating what your clients want or need with the maximum economy of time, effort and expense.

If it takes a librarian an hour to locate a papal document, the expense runs into several dollars, one way or another. If that expense can be halved, even the financial saving becomes important. If someone is waiting for you to find the document, the saving is doubled. And you can service two people instead of one if you can double your speed. In fact, if a librarian does not know how to locate a papal document within a reasonable period of time, he or she might have to disappoint the inquirer or shunt him off onto someone else. Since, as Catholic librarians, we all want to multiply the use of papal documents by our clients, rather than discourage their use, I think we are dealing with a subject which touches the very heart of librarianship as an apostolate.

My attention was called to this general problem of what is now called "data-searching" at a meeting I attended in January, 1956, in Cleveland. The meeting was held under the auspices of the Center for Documentation and Communications Research of the School of Library Science of Western Reserve University. Its somewhat overwhelmingly comprehensive theme was "The Practical Utilization of Recorded Knowledge." Those in attendance consisted, in about equal numbers, of librarians and representatives of industry, especially the chemical industry. The excellent proceedings of this high-level

meeting have since been published as *Documentation in Action*, edited by Dean J. H. Shera, Allen Kent and J. W. Perry (New York: Reinhold, 1956.)

The focus of attention in Cleveland was the pioneering being done today to develop scientific efficiency in "data-searching." The presentations ran the gamut from ordinary, conventional librarianship to automation applied to data-searching, translations and so on. I might mention that a certain tension developed between the engineers, who wanted to find ways of beating competitors to the gun in locating new inventions and scientific discoveries (and were ready to think in terms of laying out hundreds of thousands of dollars for automatic machines for this purpose), and the librarians, who cannot yet afford to be too I.B.M.-minded.

Now I believe the field of papal documents is rapidly becoming the kind of area in which all librarians, but most of all, of course, Catholic librarians, no matter what publics they are servicing, will have to develop economical techniques of "data-searching." Right now, I think we shall have to be content with conventional techniques, and I think they will do for the present. The time is coming, however, when we will need automation. I am not familiar with what St. Louis University Library is doing in the way of indexing the microfilms it has of the Vatican Archives, but I would not be surprised if they adopt automatic devices of "data-searching" to facilitate the location of microfilms in their collection. The fact remains that the present Holy Father is making almost miraculous use of modern means of communication. Several years ago, if I recall correctly, Rev. Vincent A. Yzermans of St. Cloud, in his *Unwearied Advocate: Public Addresses of Pope Pius XII* (St. Cloud: Continental Press, 1954) published English translations of 200 out of what he said were then some 800 public addresses of the present Holy Father.¹ It would be safe to say, I believe, that the papal documents of Pius XII, of interest to the general public, today must number at least a thousand.

Moreover, in addition to this volume, we must keep in mind that Pope Pius XII's public statements are extremely newsworthy. They make headlines. The public generally, not only Catholic scholars, is interested in locating the full

text of his pronouncements. Just in recent weeks, for example, not only the Catholic press but the secular press—*Time*, for example—has featured his address to the General Congregation of the Society of Jesus and also his talk on the spiritual perfection of the state of widowhood. As Catholic librarians, I think we have to be ready for requests, in increasing numbers, for help in locating the complete English texts of such papal addresses.

Locating Full Texts in English²

Let me, by way of illustration, propose two such typical requests and then suggest how a Catholic librarian might expeditiously go about satisfying the inquirer:

1) Suppose a person appeals to you in these terms: "I understand that the present Holy Father gave a talk on the use of the "rhythm theory" in marriage. Could you help me to locate the full text of that talk?"

Where would you begin to look? Well, the answer would no doubt depend on how closely you had followed papal addresses in the past. To locate a papal document with a minimum outlay of time, effort and expense, of course, presupposes that a librarian already knows something about this business. To present a difficult situation, let us assume that our librarian is going to have to educate herself "the hard way" and start cold. The search might take a little time, but the time would be well invested.

To begin with, Sister M. Claudia's *Guide to the Documents of Pope Pius XII*, published in 1951, is the standard bibliographical guide, up to the end of 1949, as far as Pope Pius XII is concerned. However, its maximum usefulness depends on your knowing the title of the talk. So perhaps in this case Sister Claudia's superb volume might not be the best place to start.

Let our fledgling librarian be not dismayed. It would not take her long to start looking into the annual indexes of *The Ecclesiastical Review*, *The Homiletic and Pastoral Review* (which, by the way, published a 25-year index several years ago), *The (English) Clergy Review*, *The Catholic Mind* and *The Pope Speaks*. If she chose *The Catholic Mind* and started with the 1952 volume, she would not have far to look. I actually found the full text within three minutes, because I knew where to look.

Pope Pius XII gave a talk on "Morality in Marriage" on November 26, 1951, the full text of which is in *The Catholic Mind*. As soon as you glance through that text you see that it not only deals with "the rhythm theory" but refers to a previous talk (as the texts of Pius XII frequently do) entitled "The Apostolate of the Midwife," given on October 29, 1951. The second talk was a clarification of the first as far as the "rhythm theory" is concerned. How long it would take a young librarian to locate these two talks I would not know. Not *too* long, I should guess.

Third Possibility for Information

A third place to begin the search would be in *The Catholic Periodical Index*, under "Pope Pius XII." The entries are classified, so it would not take very long to locate the talk, if one started the search working backwards from the present. Perhaps this would even be the best place to start. Finding the full text would become as easy as falling off a log once you had identified the occasion and the title of the talk. The CPI, of course, would also direct the searcher to commentaries on the Pope's teaching by authoritative writers in the Catholic press.

Finally, a very simple source to have at hand is the one-volume anthology of the teaching of Pope Pius XII entitled *The Pope Speaks: The Teaching of Pope Pius XII*, edited by Michael Chinigo (New York: Phantéon, 1957). This volume has no fewer than six sections of excerpts from Pius XII on the subject of love, marriage and the family. It has one excerpt headed "Legitimate Regulation of Progeny" (p. 45) from the second of the two talks referred to above.

Which of these sources a librarian would turn to might depend on how ample the holdings of his library were, and how many periodicals it had bound annually. Any library, no matter how small, could afford to have the one-volume *The Pope Speaks*. This would greatly simplify the search for the full text of the addresses of Pope Pius XII giving his teaching on "rhythm."

2) Now let us take a somewhat simpler problem which could occur any day in any library. Suppose a newly elected president of a local Catholic women's club comes to you and asks "Could you help me locate one significant statement of the present Holy Father on what

Catholic women are supposed to contribute to the work of the Church in the world today?"

Here the search can begin and end with the one-volume anthology entitled *The Mind of Pius XII*, edited by Professor Robert Pollock of Fordham University (New York: Crown, 1955). His chapter XV deals with "Modern Woman." Dr. Pollock's volume is very well arranged regarding sources. His section on sources identifies every quotation in terms of the title of the address or other document from which it is taken, the date of the papal document, and exact references to where the full text may be found. Only Sister Claudia's *Guide* is more comprehensive in documentation. She even directs the reader to reliable commentaries on the documents.

I think these two illustrations show that the bibliographical sources on papal documents today, especially on the directives of Pope Pius XII, are in excellent shape. We all owe a great deal to Sister Claudia, librarian of Marygrove College in Detroit, to Father Yzermans and Professor Pollock, and to the editors of such stand-bys as *The Catholic Mind*, *The Pope Speaks*, the invaluable quarterly devoted exclusively to papal documents, *The Ecclesiastical Review*, *The Homiletic and Pastoral Review*, *The Clergy Review* and (to mention only one more) *The Tablet* of London. There is also one foreign-language source, *Documentation Catholique*, which is extremely valuable.

Full Texts of Earlier Popes in English

If we open our inquiry upon a broader field to take in *all* papal documents, not merely the more recent pronouncements of Pope Pius XII, I think a very few remarks will suffice. The best over-all source, of course, is *Principles for Peace*, edited by Msgr. Harry C. Koenig (Milwaukee: Bruce, 1943). This contains copious excerpts from all papal documents from Leo XIII to the year 1942 in the present pontificate bearing in any way upon social and political and economic reconstruction. The index is extraordinarily detailed and comprehensive.

As for Leo XIII, you all know such volumes as Fr. Joseph Husslein's *Social Wellsprings: Fourteen Epochal Documents by Pope Leo XIII*, all "social" (1940), Fr. John J. Wynne's *The Great Encyclical Letters of Pope Leo XIII*, which contains other than social encyclicals, and

the recent Image Book, a Doubleday paperback, Etienne Gilson's *The Church Speaks to the Modern World: The Social Teachings of Leo XIII*, containing nine very important pronouncements (1954).

Pope St. Pius X has recently come into his own with Fr. Vincent A. Yzermans' *All Things in Christ: Selected Encyclicals and Documents of St. Pius X* (1954).

We are less happily circumstanced for the pontificate of Pope Benedict XV. Monsignor Koenig's *Principles for Peace*, though consisting of excerpts rather than full texts, is probably the best source in English. In my travels I happened to pick up the 1929 edition of *The Pope and the People: Select Letters and Addresses on Social Questions* by Pope Leo XIII, Pope Pius X and Pope Benedict XV, published by the Catholic Truth Society in London. This volume drops and adds documents from successive Popes in successive editions.³ So far as I know, however, we still lack a good one-volume anthology of Pope Benedict's writings.

When we come to Pope Pius XI, the soil become much more fertile again. We have such volumes of complete texts as Fr. Husslein's *Social Wellsprings*, Vol. II, containing 18 encyclicals of Pope Pius XI (1942), the NCWC volume, *Sixteen Encyclicals of His Holiness, Pope Pius XI, 1926-1937* (1937) and the new Image Book, a paperback, *The Church and the Reconstruction of the Modern World: The Social Encyclicals of Pius XI*, edited by Rev. Terence P. McLaughlin, O.S.B. (1957).

For papal documents earlier than Leo XIII, one can try a recent Mentor paperback, *The Papal Encyclicals*, edited by Anne Freemantle (1956), with a highly useful introduction by Rev. Gustave Weigel, S.J. Such other volumes as *The Church Teaches* (1955), which contains both papal and conciliar documents, are well-known.⁴

Several Comprehensive Bibliographies

If you want a comprehensive bibliography of sources of papal documents, you can find it in Pollock, for example, or Koenig, whose bibliography up to 1943 is extremely comprehensive, or in many other places. One out-of-the-way but amazingly extensive source is *The Living Church*, published as the 1956 Commencement

Number of Marygrove College's *Campus Reporter*, no doubt under Sister Claudia's direction. This volume actually deals with episcopal pronouncements throughout the world, but contains a brief bibliography of papal documents. Previous issues have dealt with the documents of Pope Pius XII (1950 but o.p.) and Pope St. Pius X 1954, \$3.00).

Background Materials for Documents

A librarian dealing with papal documents must learn to furnish his or her clients with certain background materials. Papal documents are not written in a historical vacuum. They usually deal with contemporary situations in which certain issues are currently being controverted among Catholics, or upon general situations impinging upon Catholic faith and morals.

Let us take the first type of situation, in which Catholics are at odds among themselves. Where would you send an inquirer for an exposition of these issues? The only answer I can give is: to Catholic periodicals or other publications dealing with that kind of subject matter. If it is theological or philosophical, send them to theological or philosophical reviews, or reviews dealing with theological and philosophical questions. If the issues are social, economic or political, they are probably being aired in such reviews as *America*, *Commonweal*, *Social Order*, similar periodicals and in the weekly diocesan press.

As for historical situations of this type, one could refer an inquirer to biographies of the Popes and a rather vast literature in Church History and the history of the Catholic social movement. For the sake of illustration, let me cite just one example: *The Church and Society: Catholic Social and Political Thought and Movements, 1789-1950*, an extremely comprehensive (and expensive) symposium edited by the Rev. Joseph N. Moody (1953).

Various commentaries on important papal documents, such as Rev. Oswald von Nell-Breuning's on Pius XI's *Quadragesimo Anno*, under the title of *Reorganization of Social Economy* (tr., Rev. Bernard Dempsey, S.J., Milwaukee: Bruce, 1936) also furnish information, of course, on the particular situations and issues which occasion the papal document.

In regard to general situations impinging on Catholic faith and morals, the literature, of

course, is almost limitless.

Regarding the socio-economic encyclicals and other socio-economic papal directives, we have books by Catholic social scientists designed to provide information about the general socio-economic situations and issues. *Social Orientations*, written by members of the staff of the Institute of Social Order at St. Louis University (1954) is such a volume. Rev. John F. Cronin's *Catholic Social Principles* (1950) was composed precisely to furnish data about American socio-economic society in conjunction with the application of Catholic social principles, as enunciated in papal directives. It gives no fewer than fifty pages of reading lists on Catholic social doctrines and concrete social problems. This bibliography is invaluable to Catholic librarians.

There is one other aspect of background materials about which a word should be said. The social doctrine of papal documents is largely based on the Natural Law, placed in a context of Revelation. J. Messner's *Social Ethics*, translated from the German (St. Louis: Herder, 1952), is probably the most comprehensive treatise one could use for collateral reading in social ethics.

I am not even mentioning the pamphlet material available. Father Cronin cites much of this important literature.

The Week-by-Week Problem

What I have so far said may sound overwhelming. I have taken in a wide scope for the sake of librarians who have the facilities to make their libraries centers of information about papal documents. There is a way, however, by which any librarian and any library could keep abreast of current papal documents.

Let me here put in a "plug" for an amazing diocesan weekly newspaper which is a godsend to anyone who wants to keep up with the public pronouncements of Pope Pius XII. It is the *Davenport Catholic Messenger*, of which Donald McDonald is Editor. Its address is Sharon Building, 407 Brady St., Davenport, Iowa, and its subscription rate is \$5.00 per year. Just in the past few weeks the *Messenger* has published the full texts of Pope Pius XII's talk to the Jesuits (October 3 issue), to members of the Congress of the International Union of Family Organizations on widowhood (October 10 issue), and, in two parts, his encyclical *Miranda Prorsus* on motion

pictures, radio and television (October 17 and 24 issues).

I would say that this "Documentation" section of the *Davenport Catholic Messenger* makes it a *must* for every Catholic library. Your permanent copy of the pronouncements of Pope Pius XII will come somewhat later in *The Catholic Mind* and *The Pope Speaks*, both of which, I hope, you will bind. Meanwhile you will be able to service inquirers through whatever convenient way you hit upon to handle this newspaper edition of the Holy Father's teachings. In fact, the more you can induce your clients to subscribe to the *Messenger* themselves, the less will be the demands put upon you for full texts of current papal documents.

Conclusion

I hope that what I have said has been helpful to librarians working in every type of library. Let me close by reminding you that in papal documents we have the teaching of the Vicar of Christ on faith and morals, addressed to the very world in which, in this year of Our Lord 1957, we have to work out our eternal salvation and spiritual perfection. I would be glad in the discussion period to say what I know about the binding force of these papal pronouncements of such varied sorts. Meanwhile, let me only say that we are dealing with something sacred, something holy. The spirit in which we deal with papal documents can be compared only with the spirit in which we deal, as librarians, with the Holy Word of God itself.

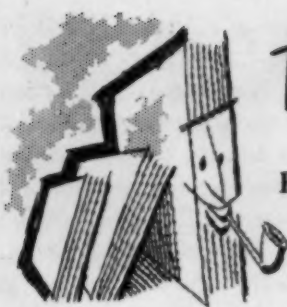
REFERENCES

¹ The 1957 edition is available through the St. Cloud Bookshop, 11 Eighth Avenue South, St. Cloud, Minn. The comprehensive edition of Pope Pius XII's addresses, of course, is *Discorsi e radiomessaggi di Sua Santità Pio XII*, now in 17 annual volumes (March, 1939-March, 1956), with a 627-page index to the first 15 volumes. Vatican City: Vatican Press, 1955-56. The talks appear in the language the Holy Father used on each occasion.

² No mention is made in this talk of specialized anthologies of Pope Pius XII's teachings on education, youth, politics, marriage. They would obviously be helpful in tracking down a document.

³ In 1949, the London CTS published *Selected Letters and Addresses of Pius XII: Issued in Commemoration of the Tenth Anniversary of His Coronation*.

⁴ The sources in foreign languages, as well as the official texts in *Acta Apostolicae Sedis*, *Pii X Pontificis Romani Acta*, etc., have not been mentioned as not being of much help to the ordinary librarian.



Book Talk FOR PROFESSIONAL PEOPLE

BY

SISTER M. CLAUDIA, I.H.M.

Marygrove College Library
Detroit, Michigan

Notes in Brief

The University of Michigan and the National Book Committee co-sponsored a two-day conference on "The Undergraduate and the Lifetime Reading Habit" in Ann Arbor on February 21 and 22. The conference coincided with the dedication of the new University of Michigan undergraduate library. A complete report of the conference will be published and distributed at a later date.

The February issue of the *Stechert-Hafner Book News* carries an article by John David Marshall on "To Anthologize or Not to Anthologize" which gives a number of suggestions for desirable publications. Mr. Marshall is a member of the Publications Committee of the Association of College and Research Libraries and joint compiler of *Books, Libraries, Librarians* (The Shoe String Press, 1955).

Edith Hamilton, well-known author of *The Roman Way* and *The Echo of Greece*, has been elected to membership in the American Academy of Arts and Letters.

The University of Chicago and the University of Virginia are sponsoring the publication of a new and complete edition of the papers of James Madison. The editors will appreciate information about the location of letters by or to James Madison or his wife. Send information to The Papers of James Madison, 1126 East 59th Street, Chicago 37, Illinois.

Out of This World

The *Wilson Library Bulletin* for February published an eight-page bibliography on "Earth Satellites, Guided Missiles, Rockets, and Space

Flight" compiled by Mildred Benton, consultant in Research Information at the Naval Research Laboratory, Washington, D.C. The objective of this helpful graded list was to present a selection of readable but authoritative references. No science fiction is listed, but eight additional bibliographies are included.

The February 10 issue of *Publishers' Weekly* includes a "List of Books about Satellites, Space Travel, and Related Subjects" reprinted from a catalog published by the Book Corner of the American Museum Hayden Planetarium in New York City.

The Size and the Shape of the World, number six in the University of California Library Occasional Papers, is a catalog of an exhibition of books from the collection of Robert B. Honeyman, Jr. The exhibit itself was held at the University (Los Angeles) from October 1 to 31, 1957 to illustrate the development of geodetic knowledge in observance of the International Geophysical Year, 1957-1958. The nine-page introductory paper by Seymour Chapin is in itself of reference value.

Bibliographies

"Books on Lourdes in English" lists works which have appeared in the last one hundred years and is intended merely as a checklist. Works by non-Catholics are designated by an asterisk; unfavorable treatment is also noted. Copies may be obtained by sending a stamped self-addressed envelope to the Marian Library, University of Dayton, Dayton 9, Ohio.

"Notable Books of 1957" was released this year on March 1 instead of at the Midwinter meeting of the American Library Association in order to give ample time for consideration of books published in December.

Lyle H. Wright's *American Fiction, 1774-1850* is now supplemented by the author's *American Fiction, 1851-1875*, a bibliography which gives much information which is of value for social history as well as for that of literature (San Marino, California: Huntington Library, 1957, \$7.50).

A Bibliography of the Writings of Noah Webster, compiled by Emily E. F. Skeel and edited by Edwin H. Carpenter, Jr. (New York Public Library, \$12.50) is the outgrowth of several lists compiled by the lexicographer's de-

scendents. The first attempt at listing the large collection of writings of Noah Webster was made in 1882 by two of his great-grandchildren, Paul Leicester and Emily Ellsworth Ford, who undertook the task as a Christmas present for their father, Gordon Lester Ford, although they were only in their teens at the time. Their list was based on Webster's own copies of his works available in their parents' library. The present bibliography is the result of more than forty years' work and has been edited by the former Editor of Publications of the Henry E. Huntington Library and Art Gallery.

The Pierpont Morgan Library has just published a descriptive catalogue of the *Central European Manuscripts in the Pierpont Morgan Library*, compiled by Meta Harrsen (\$30.00). This volume is the second in a series of regional catalogues describing and illustrating the illuminated and early textual manuscripts in the Library.

Contests and Awards

Doubleday & Company has announced three literary contests, each with an award of \$5,000, for books of interest to Catholics. The Fiction Award will be offered for the best novel of Catholic interest "whose theme and treatment embody Catholic principles and values; the Biography Award, for the best biography of a Catholic figure whose life and activities constitute a significant contribution to the Catholic heritage; and the Non-Fiction Award, for the best book of non-fiction which personifies the spirit of Catholicism as set forth in the teaching and tradition of the Church. The board of judges consists of the Reverend Harold C. Gardiner, Dan Herr, Msgr. John S. Kennedy, and John J. Delaney, Editor of Image Books. Details of the contest may be obtained by writing to the Catholic Prize Contest, Doubleday & Company, Inc., 575 Madison Ave., New York 22.

Doubleday has also announced a \$5,000 award for a first book by an author writing in the field of American history and carrying out the standards set by Kenneth Roberts. The judges will be the editors of Doubleday.

Father Paul Marx's book, *Virgil Michel and the Liturgical Movement*, was awarded second prize and an honorable mention award for sociological research in 1957 by the American Catho-

lic Sociological Society. Father Paul's book, which was written as his Ph.D. thesis for the Catholic University of America, was published in 1957 by the Liturgical Press at St. John's.

Dipper of Copper Creek (Dutton, 1956) by John and Jean George, a husband and wife team of New York, was awarded the first Auriadne Children's Book Award of \$200 at the midwinter meeting of the Children's Library Association.

For Schools

A Handbook for Instructional Leaders on the Use of Encyclopedias in Schools is available from the University of Washington (Seattle, Washington) Department of Publications and Printing. This brochure is a report of a workshop held at the University in August, 1956.

Field Enterprises Educational Corporation (Merchandise Mart Plaza, Chicago 54, Illinois) has published two booklets for teachers using the World Book Encyclopedia: *Junior High School Science* (50 cents) and *Primary Grade Activities* (\$1.00). The parochial schools of the Archdiocese of Cincinnati cooperated in the preparation of the material.

Textbooks in Print (Bowker, \$2.00) is the 1957 issue of the author and title index to elementary, junior, and senior high school books classified by subject. Formerly called the American Educational Catalog, it is a helpful but far from comprehensive tool for the material covered. A check list of publishers reveals many missing names.

The Pupil Assistant in the School Library by Mary Peacock Douglas (American Library Association, \$1.25) is a valuable reference for schools and includes much supplementary material which can be used with organizations of student assistants. Based on practical experience the manual will be particularly helpful for school librarian with little experience in this area.

A 560-page collection of fun and action, games, skits, and pad and pencil pastimes and other things to do—many of them now—was published by Watts on February 1. This *Giant Book of Family Fun and Games* by Jack Tedford may be obtained at the pre-publication price of \$4.95 until April 1. After that date the price will be \$6.00.

— New Books —

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Foreign Book Dealers

A few copies of a mimeographed list of "Recommended Foreign Book Dealers," which was distributed at the fall meeting of the College Section of the Michigan Library Association, are still available. Anyone interested in obtaining a copy should send a stamped self-addressed envelope (legal size) to Sister M. Claudia, Librarian, Marygrove College, Detroit 21, Michigan.

Materials resulting from a survey of the alcohol teen-ager question have been made available to members of the Allied Youth program and to other interested teen-agers and adults. First in the series, *Alcohol in Brief*, may be obtained from the headquarters of Allied Youth, Washington, D.C.

Abrams Art Book Catalog includes several color reproductions and a listing of current art books. A few copies are available on request to Henry N. Abrams, Inc., 10 E. 44 Street, New York 17, New York.

Current Newspapers

Current Newspapers, United States and Foreign, a union list of newspapers available in the libraries of the New York Metropolitan area, compiled by A. L. Fessler and S. J. Riccardi, is available from the New York Public Library (Fifth Avenue at 42nd Street, New York 18) at \$1.00 a copy.

The Committee on Public Information of the American Psychiatric Association has recently made available *A Psychiatric Glossary* which is intended primarily for non-psychiatrists, particularly those who must deal with this subject matter in related work. The definitions are accordingly concise and non-technical. The latest basic dictionary in the field is still the *Psychiatric Dictionary* (Oxford, 1940) with its *Supplement* (1953). The latter is bound in with the original volume in new printings but is also available as a separate.

Dictionaries

The World's Languages, one of the latest of the catalogues issued by Stechert-Hafner, Inc. (31 East 10th Street, New York 3) is the tenth edition of an always welcome list of grammars and dictionaries in all languages from Afrikaans to Zulu. This edition also includes a subject list of scientific, technical, commercial, and

special dictionaries. The list is particularly valuable to keep at hand for dictionary replacement.

A *Glossary of Old Akkadian*, by I. J. Gelb (University of Chicago Press, \$5.00) is a highly specialized reference which constitutes volume III of the *Materials for the Assyrian Dictionary* of which volumes I and II were published in 1952.

Irish Names

Irish-Americans will especially be interested in a new Hodges, Figgis & Co. publication which is being distributed in this country by Barnes & Noble, *Irish Families: Their Names, Arms, and Origins*, by the former Chief Herald of Ireland, Dr. Edward MacLysaght, now chairman of the Irish Manuscripts Commission, and beautifully illustrated by heraldic artists, Myra Maguire, is a fascinating book for the average reader as well as for the scholar. The preliminary chapters cover popular misconceptions about Irish names and heraldry, the method of formation of Irish surnames, and the impact of historical events on nomenclature. The articles on the individual families average about one page each; 27 plates in full color are included; and an extensive bibliography is given for further reference. The price of \$20.00 is reasonable for this type of book which is published in excellent format.

English References

The Encyclopaedia of Parliament (Cassell, 50/-) is a concise and authoritative reference for all aspects of the British Parliament; its procedure and customs, its powers and privileges. The parliamentary history of each reign is covered from Elizabeth I to Queen Victoria; the earlier history is considered separately. Thirty-four appendices add to the reference value of this important work.

Volume X of *English Historical Documents* (1714-1783), edited by David B. Horne and Mary Ransome (Oxford University Press, \$15.20) comes up to the high standards set by the previous volumes in the set.

Selected Speeches, 1948-1955, of Prince Philip, husband of Queen Elizabeth II of England, have been published by Oxford University Press (1957). The fifty speeches in the volume include some on scientific research and education.

NEW BOOKS

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By Anthony Adamovich

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New Editions

A new edition of Buchberger's *Lexikon für Theologie und Kirche* has been announced, and the first volume is now available. This revised edition is being edited by Professor Josef Hofer of Rome and Dr. Karl Rahner of Innsbruck, under the patronage of Dr. Michael Buchberger, now Archbishop of Regensburg, and the Most Rev. Eugen Seiterich, Archbishop of Freiburg im Breisgau. The first volume (A-Bartholomäus) is now available from Herder (Freiburg) at a subscription rate of DM 69,-. A review of this first volume appears in the January, 1958 issue of *Stimmen der Zeit*.

College librarians who have long awaited a revision of Lyle's annotated list of periodicals will welcome a fourth revision by a new editor. This new edition of *Classified List of Periodicals for the College Library* by Evan I. Farber (Faxon, \$5.00) makes some changes in the classification of titles, adds one hundred new titles, and includes longer annotations.

Charles Scribner's Sons has announced publication of the *Second Supplement* to the standard *Dictionary of American Biography* on

or about May 1, 1958. This volume will include sketches of outstanding Americans who died prior to the beginning of the year 1940.

News from Abroad

Msgr. Giovanni Antoniazzi, a leading Roman economist and scholar, is responsible for a study of Leo XIII's social encyclical *Rerum novarum* which was originally begun by Msgr. Domenico Tardini. The book contains all the original documents, with the rough drafts and notes, to describe the growth and development of *Rerum novarum*, (Roma: Edizione di Storia e Letteratura, 1957).

The Boys' Republic (Rome, Italy: Boys' Town of Italy, 3, Piazza Pia) is a pictorial account—with captions in English as well as Italian—of the town founded by Msgr. John Patrick Carroll-Abbing for the children left homeless by the War. No price is set for the book but an enclosure provides for possible donations for the work. Further information about this venture may be obtained from the address given above or from Boys' Towns of Italy, Inc., 38 East 57th Street, New York 22.

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If any one person is to be credited, along with Father James King, C.M., as the founder of the Trenton Diocesan Unit of the Catholic Library Association, it is the late unit chairman SISTER MARY PATRICE, R.S.M. This dynamic Sister of Mercy gave impetus to the movement, spearheaded the unit during its infancy, and kept it going during the years of its existence. When the angel of death suddenly and unexpectedly summoned Sister Patrice last November 6, the Trenton unit lost its most forceful and eloquent spokesman. The officers and members deeply mourn her passing.

A Sister of Mercy forty-five years, Sister Patrice had been librarian at Georgian Court College twenty-five years. Prior to her appointment at Lakewood, Sister had taught in several parochial schools, including Cathedral High School, Trenton. A graduate of Georgian Court College, she received her master of arts degree from Villanova University and her doctorate in philosophy from Fordham. From Columbus Uni-

versity, she received her master of science in library science. The Farley Memorial Library of Georgian Court was built in 1951 through a bequest of her late father.

This noble dedicated woman of God never retreated, never faltered, but steadily promoted every effort to spread good Catholic literature. Mindful of the words Edward Bulwer Lytton ascribes to Cardinal Richelieu: "The pen is mightier than the sword," she sought, within her limited means, to make this powerful weapon for good available to our Catholic people. Toward this end did Sister Patrice work zealously and tirelessly in the interest of the Trenton unit.

May we all remember her in our prayers. May she rest in peace.

SISTER ROSE MIRIAM, S.M.J.M., librarian at Holy Names College in Spokane, since 1951, died in September after a brief illness. From 1937 until her appointment at Holy Names College, Sister Rose Miriam was librarian at Marylhurst College in Marylhurst, Oregon.

During the past summer Sister was guest professor at the University of Portland, conducting library science courses. Sister was also chairman of the Portland Unit of the Catholic Library Association.

Sister Rose Miriam deserves much credit for services rendered nationally, regionally and locally as well as within her own religious community. The students of the two colleges with which Sister had been connected have announced a memorial project in appreciation for Sister's services as a librarian.

MISS CATHERINE NOLAN, (St. Bonaventure U. '26) assistant librarian in charge of Circulation for the past thirty years, retired at the end of January. She has been associated with the library since February, 1928.

MRS. CAROLYN JOHNSON (North Carolina College '57) has accepted the position of Circulation Librarian at Friedsam Memorial Library, St. Bonaventure University, St. Bonaventure. She joined the library staff in September 1957, after receiving her Master of Library Science degree from North Carolina College, Durham, North Carolina last year. She has also been the author of a picture-book for pre-school children, and of a number of short stories.

From One Cataloger To Another

BY

OLIVER L. KAPSNER, O.S.B.

Catholic University of America Library

Simple Policy for Names of Saints

From a Catholic librarian comes the inquiry whether it is actually found practical to enter all saints in the catalog under forename. The inquirer agrees with the forename policy for names of saints, but wondered whether allowance should not be made for some exceptions.

The inquiry could serve as an occasion to review and summarize the approach to the entire question of entry for saints' names, which seems to have been made unnecessarily complex by ALA-LC policy and practice.

The various current American Catholic bibliographic tools (*Catholic Periodical Index*, Romig's *Guide to Catholic Literature*, the *Catholic Supplement to the Standard Catalog for High School Libraries*, and the *Fides* printed cards) are quite well agreed on form of entry for names of saints. They put the entry under forename, with the actual form based on usage in the country. It is of interest to note that the *British Museum Catalogue* and the current *British National Bibliography* follow the same practice in England, while the *Bibliothèque Nationale Catalogue* pursues the same policy in France. The policy appears to be a very reasonable one, since it has regard for objective usage, is simple, makes the names readily accessible, and achieves uniformity.

As applied in the Catholic bibliographic tools mentioned above, the policy is based on directives which could be expressed as follows:

- 1) Enter saints under forename.
- 2) The name is established according to English usage.
- 3) Make references from the various forms in use.

In accordance with these directives saints are entered under forename according to the accepted form of the name in this country. The entry will, consequently, be in English. A foreign form, either Latin or vernacular, is used only when that is accepted usage in this country.

Examples:

Jerome, Saint.

Caesarius, Saint.

Maria Goretti, Saint.

Since there can be more saints known by the same forename it will be necessary to outline methods for differentiating saints bearing the same forename, which is again done according to common usage in referring to them, as follows:

1) Forename followed by an epithet usually associated with the name (attributive, place of origin, etc.). Examples:

Albert the Great, Saint.

Catherine of Siena, Saint.

John of the Cross, Saint.

2) Forename followed by surname (this is the practice for many modern saints). Examples:

Francis Cabrini, Saint.

John Berchman, Saint.

3) The title of office is added (in English) after the designation "Saint" when neither of the foregoing provisions applies, or whenever it is desirable to do so for ready identification. The title of office is always added for popes and for sovereigns. Examples:

Augustine, Saint, Abp. of Canterbury.

Benedict, Saint, Abbot of Monte Cassino.

Gregory VII, Saint, Pope.

Louis IX, Saint, King of France.

This would give us a comprehensive yet simple policy, easily carried out by catalogers, easily understood by users of the card catalog. The cataloger knows how to proceed without hesitation; the patron knows what to expect in the files.

To revert to the original inquiry: Would it be practical to allow for exceptions? Since the list of saints is well established, we can know which instances might deserve serious consideration for possible entry under surname. They can be counted on one hand: Alphonsus Liguori, Robert Bellarmine, Thomas More, and John Fisher, with one finger to spare. At the Catholic University of America all names of saints are given forename entry in the public card catalog, including the four dubious cases mentioned above, and everybody is happy over the policy: catalogers, order librarians, reference librarians, circulation personnel, and patrons.

Occasionally a choice has to be made between

(Continued on page 340)

Being Apostles of the Written Word Call of All During All Seasons

BY SISTER EDWARD, S.C.L.

Associate Librarian
Saint Mary College
Xavier, Kansas

THOUGH CHRISTMAS WILL HAVE BEEN months past by the time you read this, there are Christmas cards on my desk and a "winter wonderland" scene through my window as I write. Christmas is a definite date on the calendar, but the joy of the Christ-Mass is for all days and especially for the feast of Holy Thursday which commemorates the Institution of that Sacred Sacrament.

Speaking to more than four-hundred student library assistants and their moderators at the Academy of Mt. Ursula, the Bronx, December 7, Mrs. Katherine Burton reminded her listeners: "You young people must be apostles of the Word, the written Word; you especially are the hope of the world to put Christ back into Christmas. It is not enough to pray, though prayer is badly needed; we must pray and work, pray and study, pray and talk. You must first hold Him in your hearts and then try to put Him in the hearts of others."

At the heart of Christianity . . .

To spend Christmas in Rome!—That is the dream of many a librarian! And that was a dream come true for Mary Placette, of San Antonio, Texas. During her several months in Rome, the lucky librarian saw our Holy Father several times, visited the Vatican Library and studied Italian at the Berlitz School. Her year's leave of absence permits her to visit Switzerland, France (Lourdes!), Spain and Germany.

"I'll miss all of you in April," writes Mary in her Christmas greeting from Rome, "but if God wills, I'll see you in 1959."

Another fortunate librarian to tour Europe was Victoria F. Meucci, Bloomfield High School, Connecticut. London, Paris, and the Eternal City saw Vicki last summer, and she and her friend saw many wondrous sights.

"While in Rome," writes Miss Meucci, "Mary and I took my aunt to Castel Gondolfo, where we had an audience with the Holy Father. (This was a public audience with thousands in the courtyard.) Needless to say, this was the highlight of our trip, especially since this was my aunt's first audience; and watching the expression of happiness on her face is a sight I shall never forget. Nor shall I forget her calling out to the Pope, in Italian, 'Look, my niece from America brought me to see you'." (*Newsletter, CONNECTICUT Unit, December, 1957*).

WNYCLC learn how . . .

The pre-Christmas meeting of the WESTERN NEW YORK CATHOLIC LIBRARIANS Conference was held at Mt. St. Joseph Teachers College, Buffalo, December 14.

Immediately following the general session featuring a preview of the TV show, *Sing Noel*, at 2:00 o'clock, Sister M. Raphael, S.S.J., through both technique and demonstration, proposed, "Let's Revive the Art of Story Telling on All Levels."

In the second of her series for the Elementary School Librarians, Mrs. Victor Reinstein covered "Local History, Maps, and Folklore." Father John Leddy, O.M.I., told the Secondary Section how to enrich the teaching of English through the use in the library of drama and music record-

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ings. The College-University-Hospital Public Library Section took a look at the "Evaluation of Academic Libraries: Self-Survey, Outsiders' Evaluation, Standards and Trends," under the leadership of Bernard H. Dollen, Niagara University.

Newsletter makes debut . . .

In our December column we quoted CONNECTICUT's plea for a newsletter and an editor. With volume I, number 1, December, 1957, the newsletter became a reality; and Louise E. Povilonis, chairman, takes great pride in introducing its editor, Evelyn Rimosukas. Mrs. Rimosukas, who manifested interest in the CONNECTICUT Unit from the time its formation was announced, is a graduate of St. John's University. In 1952 she joined the staff of the Windsor High School and two years later became its librarian. Having resigned from this post a short while ago, she now conducts classes in English for the foreign-born, and in particular for Hungarian refugees.

In brief and in print . . .

The pre-Christmas SCRANTON DIOCESAN Unit Briefs reported on the November 8 meeting; invited support of the joint committee of ALA and CLA on recruiting, enclosing a copy of the attractive Public Relations Planner leaflet; presented ideas for the 1958 CBW, especially book fairs; and briefed its readers on instructions for the CLA-CSMC-MSP of F Crusade for books for Catholic missions the world over.

Just to prove that the NEW ENGLAND Unit is still "in print," Anna L. Manning, Chairman, sent a page of the December 14 issue of the *Boston Pilot*. "We have something each month for 'In and Out of Print'," writes Miss Manning, "reviews of either adult or children's books, and for Christmas, this book list."

Still speaking of publications . . .

Ready for distribution before the end of the school year will be the completely revised MICHIGAN Unit elementary and high school booklists. Free to member of the Unit, they may be purchased by others for \$1.00 each, or for \$1.50 for both. Mr. John Grey-Theriot, 5426 Fischer, Detroit 13, who will assume chairmanship in April, will gratefully receive orders.

Alerting members of the MIDWEST Unit to the importance of Catholic Press Month, Catholic

Book Week, and the mission crusade for books, Sister Mary Mark, librarian, Saint Mary College, Xavier, Chairman of the Unit, sent out a newsletter in January.

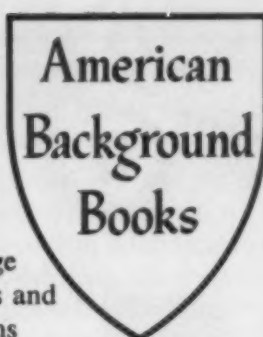
Who's busier than . . .

"Our latest project," writes Miss Manning from Boston, "has been to revise the library at the Paulist Center. There are about 1500 books, but most of them are not catalogued. We are working with the books on hand and are finding some material that even the Paulist Fathers are not aware of. Yesterday we found a volume with Father Isaac Hecker's signature on the fly leaf. Later we shall suggest some new books that are badly needed. The library is primarily for converts."

To quote from the *ABC Bulletin*, "Boston might be called the Hub of the Universe on the pages of History," but in the pages of the record of children's librarians the NEW ENGLAND Unit is certainly the hub. The newly organized Elementary Advisory Committee has for its purpose: "To provide an official and recognized organization of children's librarians, professional and competent, which will make itself available to Catholic schools, libraries, teachers' and parents' groups, in an advisory capacity, to help further better reading habits on the part of children, to encourage the production of better books for children, and to promote a better appreciation and knowledge of library service and methods, both public and private." Martha Engler, former chairman of the NEW ENGLAND Unit, is Director; her council members are Sister M. Immacula, O.S.F., and Kathleen Landrey McCormick.

"Monsignor O'Leary, Superintendent of Schools, has asked us," writes Miss Manning, "to give talks on librarianship to the Sisters Training Schools in the diocese. . . . Martha Engler is ready with story telling and children's literature."

Brother Patrick Eugene, F.M.S., principal of Mt. St. Michael Academy, Bronx, sets high goals for the school librarian—and he's right! In addition to guiding young people in all their reading, whether directly related to school work or not, the work of the school librarian includes active participation in curriculum planning, membership on school committees, advisory work with



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students, and liaison with the public library and with community activities.

Books and more books . . .

When the CONNECTICUT Unit met January 11, at Mt. St. Joseph Academy, West Hartford, Monsignor John Byrnes, president of St. Thomas Seminary, discussed the problem, "Standards for a Novel Morally Acceptable to the General Public." Members had been invited to read such books as Mauriac's *Lines of Life* and Gironella's *Where the Soil Was Shallow* or reviews of them.

Through its gifts of worthwhile Catholic books to the Philadelphia Free Library, the Catholic Literature Section of the PHILADELPHIA AREA Unit promotes the use of the Library by Catholic readers and the reading by non-Catholics of Catholic titles. During 1956 ten children's books were sent to each of the libraries of the Philadelphia system.

Seeking national recognition . . .

Student assistants are still a first love of Sister M. Agnes, S.C., Elizabeth Seton High, Yonkers, New York, editor of the HIGH SCHOOL LIBRARIES Section *Newsletter*. For the first number of Volume 3, Sister gathered news, not only of her own New York, but of Wisconsin, Rochester, and far-off Montana.

To Buffalo! Let's go!

Spring meetings planned: The SCRANTON Unit, at Marywood Seminary during our first National Library Week, March 16-23; MICHIGAN Unit, at St. Michael's School in Flint, April 26.

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Miss Genevieve Casey, Chief of the Extension Department, Detroit Public Library and head of the ALA Bibliotherapy Committee will discuss bibliotherapy.

In her message in the HSLS *Newsletter*, Fall, 1957, Sister Jane Marie, Chairman, wrote: "I cannot, at this time, announce the Buffalo program to you, but I can tell you that we are sure of a fine speaker in Mrs. Rachel De Angelo of Queens College, Flushing, New York. She is a former member of the ALA staff, having been executive secretary of the American Association of School Librarians."

It would be so good to see you all in Buffalo!

From One Cataloger . . .

(Continued from page 336)

variant spelling forms, as between Anthony and Antony, Magdalen and Magdalene, Teresa and Theresa. Last fall a circular was distributed to Catholic librarians requesting indication of choice between the forms Mary Magdalen and Mary Magdalene. The final choice fell upon the form Mary Magdalene as representing current American usage (also current Catholic usage in this country), whereas Mary Magdalen represents current British usage, e.g., British Museum (also current Catholic usage in England, e.g., Attwater and Knox). As evidence for the former opinion witness American usage in the Webster dictionaries, CBI, the Confraternity New Testament, the Spencer New Testament, the Catholic Biblical Association's *Commentary on the New Testament*, Bruce Pub. Co. in Ricciotti's *Life of Christ* and Prat's *Jesus Christ*. If the *Catholic Encyclopedia* (still followed by some on this point) uses Mary Magdalen, it should be remembered that this work represents Catholic American usage of 50 years ago. Were its editors living today, they would quite certainly be the first to be up to date and use Mary Magdalene.—The most thorough analysis to the circular inquiry was given by the respected veteran in Catholic librarianship, now the Right Reverend Monsignor Thomas J. Shanahan, librarian of St. Paul Seminary, St. Paul, Minn., biblical scholar, and former president of the Catholic Library Association.

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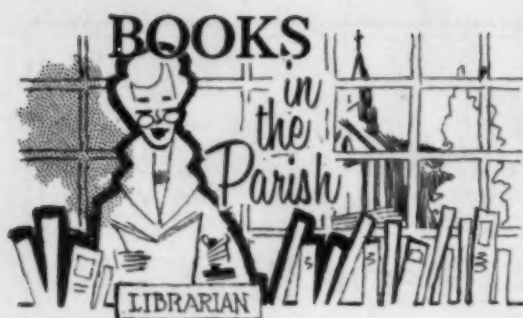
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BY

SISTER MARIE INEZ, C.S.J.

Father Bernard F. Meyer begins his book, *Lend Me Your Hands* (Fides) with a story from World War II. A group of American soldiers came into a small village and found a statue of Christ lying broken in the village square. The soldiers put the statue together and set it back on its pedestal but they could not find the hands. Finally, one of them made a roughly lettered sign and stood it beside the statue. The sign read, "I have no hands but yours."

This quotation is the message of Catholic action. Like all phrases which are repeated constantly the two words, *Catholic action*, seem to have lost their force. Both the "Catholic" and the "action" are still with us but perhaps we need to revitalize our attitude and our thinking. Books on the subject of Catholic action are needed in the parish library and Father Meyer's book is an excellent one to start with.

In the introduction to *Lend Me Your Hands*, the Most Reverend Richard J. Cushing, Archbishop of Boston, calls it "a remarkable book." The Archbishop then goes on to say that the book is remarkable because of its complete fidelity to the principles of Catholic philosophy and theology and its clear presentation of the methods by which Christian teaching can be brought to bear on modern times. "This is a book with a mission to fulfill." (pp. vii-ix)

If Father Meyer's book has a mission to fulfill, the parish library is the logical center from which such material can find its way into the hands of the people in the parish. There have been several, if not many, recent books written on Catholic action. However, in this busy bustle of an over-organized society the word "action" may strike terror to those persons who may think

that this simply means another meeting. But as the Reverend John Fitzsimons and Paul McGuire, editors, state in their basic guide, *Restoring All Things* (Sheed), "Catholic action is in being"; . . . it is "the experience of Catholic action."

Fortunately, in many of the recent books on the subject, the emphasis is more on the individual, on forming the Christian conscience, and less on the doing. This is admirably accomplished in a handbook, *Catholic Family Action*, by Chester and Mary Rank, under the guidance of the Reverend Richard T. Doherty, with the aid of the members of the Family Federation of Catholic Action of the Archdiocese of Saint Paul. This booklet begins by pointing out that the goal of Catholic action is in the words of the definition, "The extension and consolidation of the reign of Christ the King in individuals, in families and in the whole society." The individual must first become formed in Christ before he can help in the apostolic work of Christ.

With a few exceptions the books suggested here are the most recent titles and those which, it is believed, will be of interest to those who borrow from a parish library.

- Cardyn, Leo J. (Msgr.) *Challenge to Action*. Fides, 1955
- Chaney, Elsa. *Towards a World Vision*. Grailville, 1954
- Confraternity of Christian Doctrine. *The Call of the Popes to the Laity*. N.C.W.C., 1948
- Congar, Marie Joseph, Father. *Lay People in the Church*. Newman, 1957
- Cushing, Richard J. *A Call to the Laity*: Addresses on the lay apostolate compiled by George L. Kane. Newman, 1957
- De La Bedoyere, Michael. *The Laymen in the Church*. Regnery, 1955
- De Hueck, Catherine. *Where Love Is, God Is*. Bruce, 1953
- Doherty, Edward J. *My Hay Ain't In*. Bruce, 1952
- Fitzsimons, John, and Paul McGuire. *Restoring All Things*. Sheed, 1938
- Fitzsimons, John. *The Christian in a Changing World*. Fides, 1950
- Geaney, Dennis J. *You Are Not Your Own*. Fides 1954
- Giese, Vincent J. *The Apostolic Itch*. Fides, 1954

(Continued on page 349)

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21. St. Augustine and His Search for Faith
22. St. Joan, the Girl Soldier
23. St. Thomas More of London
24. Mother Seton and the Sisters of Charity
25. St. Thomas Aquinas and the Preaching Beggars
26. Father Damien and the Bells
27. Columbus and the New World
28. St. Philip of the Joyous Heart
29. Lydia Longley, the First American Nun
30. St. Anthony and the Christ Child
31. St. Elizabeth's Three Crowns
32. Katharine Drexel, Friend of the Neglected

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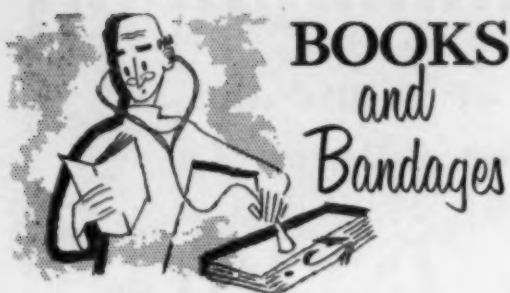


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BY MARY McNAMARA

Henry Ford Hospital
Detroit, Michigan

Buffalo Conference—an Opportunity to Exchange Ideas

Some time ago I was asked to search for references relative to a certain treatment of vascular disorders of the extremities. I found little specifically on the subject. When I went to Dr. B.'s office to report he said, "I'm the loneliest man in the world." Now, his wit and sense of humor is such that I laughed but immediately realized he was serious. I sat down and asked him what he meant.

The doctor began by telling me of his art—as he called it. His prime interest is treating skin diseases. However, by chance or otherwise he has narrowed this to helping persons who suffer from varicose veins. Dr. B. utilizes the principle of applying pressure to the vein, which has proved a successful method of treatment. The patient, who in desperation experimented with home remedies, also used this pressure principle—probably by accident. Dr. B. attempted to keep the treatment as simple and inexpensive as possible, often learning from his patients. He soon found himself in charge of a clinic with more work than he could handle.

Recently the doctor was suggested as a possible author for an article on the subject, to appear in a forthcoming review publication. He, in turn, was asked to suggest others for future contributions. This brought him face to face with what he termed his "loneliness." There were no others. Only he and the man who suggested him (as far as he knew) were interested in this exact approach to the problem.

Dr. B. explained further why he felt as he

did. "I have no one to talk to—no one to sharpen my wits on. When I make a statement, everyone agrees. I am considered the expert in my field. All bow down and say 'Allah!' The hospital buys me everything I ask for. No one questions me. How can I know when I am right? There may be someone 50 miles from Detroit interested in this very work but I cannot find him. My residents are with me but a short time and accept everything I say as true. To be certain that what I know is true I must exchange ideas, argue my point, read—in short, find someone to talk to."

I could tell Dr. B. was serious and certainly upset about the situation. There was not much I could do except listen and promise to continue searching for the literature. As the conversation ended, the doctor made one statement which I thought significant and is the real reason for my telling his story. He said that soon his association would hold its annual meeting and he planned to attend. He hoped to find someone there interested in the same work. He could check his experiences against those of another and return to Detroit feeling more certain of his theories.

What impressed me from our conversation was the need that every human being has to communicate with others. It seemed to me there was an analogy here. The hospital librarian—especially one in what we call the "one-man" library—can feel quite isolated. There is no one in the hospital to talk over inside problems. Unlike the university library where the staff is large, the hospital librarian is left to her own resources in solving problems peculiar to the situation.

There is a solution, of course. Unlike Dr. B., who at the present time has no colleague interested in his approach, the hospital librarian has many. A telephone call to another librarian in the city is one method of exchanging ideas. Local or regional meetings provide other opportunities. The best solution is that of the doctor's. Attend the annual conference where the majority of those in your field congregate for a week with one purpose in mind—to communicate with each other. Such an opportunity awaits those who attend the Hospital Section sessions of CLA in Buffalo this April. Make plans to attend, exchange ideas and return home with the satisfaction that you have checked your experiences against those of others in the hospital library field.

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1944-1948; cloth \$15.

1948-1951; cloth \$15.

1952-1955; cloth \$15.

1956 annual; paper \$3.75.

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Josephine Van Dyke Brownson. by Walter Romig. The Laetare Medalist granddaughter of the great Orestes Brownson achieved greatness in her own right, chiefly as a foremost religious educator of our age. Full-length biography of an inspiring and courageous personality. Foreword by Archbishop O'Hara, C.S.C. Portraits; cloth bound; gold stamped. A Gabriel Richard Press book. \$3.00 (to libraries, \$2.75) a copy.

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BOOKS for Young People



BY
SISTER B. BERNICE, F.S.P.A.
English Teacher, Marycliff High School
Spokane, Washington

ARMSTRONG, April Oursler. *The Book of God; Adventures from the Old Testament* (Adapted from *The Greatest Book Ever Written* by Fulton Oursler). 447 p. 57-9849. Garden City. \$4.95.

April Oursler Armstrong has adapted the book for teenagers which she helped her father write in 1951. The author has made the stories come alive through skillful writing of these remarkable stories.

The book will satisfy a real need for young people who unfortunately are rather generally unaware of the fascination found in the stories of the Old Testament. The book carries an imprimatur and will appeal to a wide range of age groups.

ALCOTT, Louisa May. *Jo's Boys*; a sequel to *Little Men*; illus. by Grace Pauli, introduction by May Lamberton Becker. 440 p. 57-7409. World. \$1.75.

ALCOTT, Louisa May. *Little Men*; illus. with four color plates and line drawings by Harry Toohill. 335 p. 57-13700. (Children's Illustrated Classics). Dutton. \$3.25.

This book is in clear type and in an attractive edition, but probably will never be as popular as *Little Women*. However, it fills a need in a larger library.

With the renewed interest in the classics being shown by teen-agers, these attractively illustrated and well-designed volumes will be welcome in the library. Young people who have enjoyed *Eighty Days Around the World* are asking for more of Jules Verne's books. *The Mysterious Island* is available in the same edition as Alcott's *Jo's Boys*.

CHARLTON, Warwick. *The Second Mayflower Adventure*. 245 p. 57-13268. Little Brown. \$4.95.

With the interest shown in the making and the sailing of a replica of the original Mayflower, this book will satisfy many readers. It is a record of the trials of the

man who planned this historic adventure, Warwick Charlton. He writes of his ambition to build and sail the boat across the Atlantic and to present her to the United States as a gift from the people of England. It is hoped that this gift will link the countries more closely. Alan Villiers and his crew are to be commended on the success of their venture. The practical sailing experience of the captain is obvious in the day-by-day account given of the trip. The reader can easily visualize the great hardships that must have attended the first trip.

The book concludes with a description of the reconstructed Plantation with the Mayflower II permanently enshrined for all Americans to see and to be inspired to carry on for the future as their ancestors have done so well in the past.

DELEEUW, Cateau. *The Given Heart* (By Jessica Lyon, Pseud.) 198 p. 57-12004. Macrae. \$2.75.

Twenty-two-year-old Donna has much to learn when she left her large and happy family in a small mid-western town, in which she had grown up, to marry Gene, a chemical engineer. He was reserved, serious-minded and self-sufficient.

When Gene's job took them to the completely impersonal atmosphere of New York City, their problems grew. Finally, however, both grew into maturity and were able to adjust their difficulties brought about by their own immaturity.

DE WOHL, Lewis. *The Glorious Folly*. 384 p. 58-10875. Lippincott. \$3.95.

This author has long been popular with young adults. His latest book concerned with Saint Paul will be no exception.

A vivid picture is painted of Paul's youth when he pursued a blind zeal in persecuting the Infant Church. His conversion is dramatically described. Though the story is told mainly through Cassius Longinus, the centurion of the famous spear, and his daughter, occasionally it is presented through St. Paul. Since his dialogue is almost always in the words of the Epistles, it may seem a little stilted for a novel. However, a reverence and restraint is gained through this device. Especially well represented are the Christian virtues of faith and charity.

DU JARDIN, Rosamund. *Senior Prom*. 192 p. 57-10866.

The book jacket quite accurately shows Rick and Marcy dancing on pink clouds, thus summarizing this story of wholesome family life which gives a picture of some of the problems involved in commencement activities. At the same time a sane picture is painted of establishing principles that prevent embarrassments.

This is by far the best book about Marcy. The many DuJardin fans can profit by reading of the complications which come to Nick, who learned to dance so that he could take Marcy to the Prom, only to discover that she had accepted an invitation from another boy.

EMERY, Ann. *First Orchid for Pat*. 185 p. 57-9126. Westminster. \$2.75.

EMERY, Ann. *Married on Wednesday*. 223 p. 57-6646. Macrae. \$2.75.

Ann Emery has two books this year concerned with the problem of early marriage. In the *First Orchid for Pat* she has her heroine, Pat Marlow, very excited about the expectation of marriage in June after finishing high school. School activities make it clear to Pat during this year that the two of them lacked common interests. She finds herself a little more adult at graduation and is willing to wait until later.

In *Married on Wednesday*, Kay and Kenny Dixon are college newlyweds, dependent on parental support. They have neither maturity nor security. Kay's parents have been over-indulgent, and Ken's family are unconcerned with the young people's problems. Both influences almost wreck the marriage. These complications will yield useful material for teenagers planning an early marriage.

GIDAL, Sonia (Mrs. Tim Gidal). *My Village in Austria*, photographs by Tim Gidal. 75 p. 56-10422. Pantheon. \$3.50.

My Village in Ireland. 84 p. 57-10241. Pantheon. \$3.50.

My Village in Yugoslavia. 84 p. 57-10240. Pantheon. \$3.50.

As in their earlier volume, *My Village in India*, Mr. and Mrs. Gidal follow a young person through a typical village, giving a complete report, through exquisite photography and well-written prose, of life as lived in that locality. *My Village in Ireland* tells the story of Paddy, who lives on the west coast of Ireland with Mother, Father and four brothers and four sisters. He is pictured in and out of school. His father is shown digging potatoes or piling squares of peat.

In *My Village in Yugoslavia*, Statye lives in Macedonia, a mountainous province of Yugoslavia. His deep love for his village is revealed, as well as the sturdy stone house that looks more like a fortress than a home. His mother and sister are pictured as expert carpet weavers. Statye's ambition is to become a shepherd. Tim Gidal's camera takes us to a bazaar, to a feast with marvelous dancers dressed in the colorful costume of that region. The mountainside, the flowers, fields and the people all make lovely pictures.

GRANT, Dorothy Fremont. *Adventurous Lady: Margaret Brent of Maryland*; illus. by Douglas Grant. (American Background Book). 191 p. 57-10094. Kenedy. \$2.50.

In this retelling of an earlier novel, *Margaret Brent Adventurer*, Mrs. Grant is on familiar ground. The opening chapters give a good picture of the Recusant

Brents of England being forced into a genteel poverty by the extravagant fines imposed.

Eventually Margaret and her sister and two brothers come to Maryland. There she found the responsibilities far beyond any difficulty she had ever expected. Frequently she had to take charge of her brother's estate, appear in court, collect taxes and take on many new duties in which she had no experience.

On occasion she was even called upon to quell mutiny among the unpaid soldiers of Lord Calvert. Though the narration never reaches heights, the book might well be correlated with American history. Perhaps Margaret Brent is not presented as fascinating as she really was, but the story is still worth reading.

GUARESCHI, Giovanni. *Don Camillo Takes the Devil by the Tail*. 218 p. 57-8937. Farrar, Straus and Cudahy. \$3.

This story is written seven years and three books after the first, in which the burly village pastor of Italy's Po River Valley endeared himself to so many readers because of his encounter with the formidable Communist mayor, Peppone. The same secret fondness for each other revealed in earlier books is evident here too. Indeed much of the whimsy, humor and enjoyable antics of the predecessor are here and add to the delight of the book.

HOGBEN, Lancelot. *The Wonderful World of Energy*; illus. by Eileen Alpin and others. 69 p. 57-19456. Garden City. \$2.95.

Young readers who enjoyed *The Wonderful World Of Mathematics* will want this book by the same author. It is a companion book with diagrams and formulas for the high school students to help them build up concepts.

Because of the historical treatment of such fascinating topics as "Making Most of Your Muscles," in which the inventions of ancient man, as well as the principles involved in such topics as levers, capstans and geared wheels. Especially interesting is the tracing of the value of the rules discovered by Kepler and Newton on the pull of one body on another.

HUGGINS, Alice Margaret. *Wan-Fu: Ten Thousand Happinesses*; illus. by Roberta Moynihan. 186 p. 57-8358. Longman. \$2.75.

Young people with a growing social consciousness will enjoy this story of a poverty-stricken Chinese family living in Tientsin in pre-Communist days. Wan-Fu lived most of her life as a beggar on a busy highway, or in a railroad station where she begged from wealthy travelers. The poverty suffered is the type which will make either saints or brutish victims out of its prey.

Because Wan-Fu was crippled, she earned the title of One-Leg. After her mother died, her life was even more difficult. Soon after, her father was killed on a busy highway in an accident. Although One-Leg suffered a head injury, she improved and gradually through the hospitalization experience, her whole life

was changed. She was given an opportunity in a nearby mission school where her name became Wan-Fu, which meant Ten Thousand Happinesses. Although the picture of modern China is not too strong, it does give an insight into life there.

JOHNSTONE, Kathleen (Yerger). *Sea Treasure, a Guide to Shell Collecting*; illus. by Rudolf Freund and Rene Martin. 242 p. 57-8270. Houghton. \$4.00.

This excellent book on shells and shell collecting is meant for older boys and girls and adult amateur collectors. Description is provided for five kinds of shells, the animals that live in them, where they may be found, and how to prepare them for a collection.

A discussion on the uses of shells is included, as well as their use on pilgrimages and as good-luck charms, both in ancient times and today. The volume includes eight beautifully colored pages along with many drawings and diagrams. A list of outstanding shell collections is also included. Although it is a valuable reference book, the informal style and attractive format will make it attractive for young people to use in the home.

LEHMAN, Haupt-Hellmut. *The Life of the Book*; line drawings by Fritz Kredel. 240 p. 57-5138. Abelard Schuman. \$3.50.

This book might easily be correlated with chapters in English Literature. Written in three parts, the first describes how books are written, edited, published, designed and distributed.

Part II deals at length with ancient handwritten books, medieval manuscripts, and the invention of printing, as well as a description of some early famous printed books.

Part III is concerned with book collecting and the rare books, as well as the place of the book in contemporary living. A good bibliography is included. Illustrations are detailed and helpful.

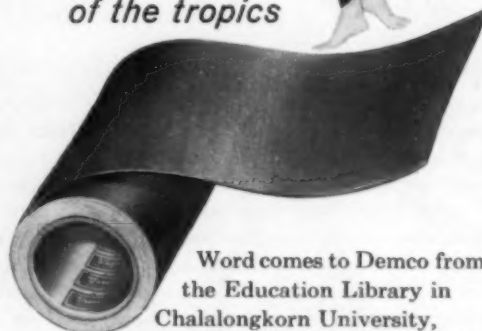
LEIGHTON, Margaret. *Commanche of the Seventh*; illus. by Elliot Means. 206 p. 57-5767. Ariel Books—Farrar, Straus and Cudahy. \$3.

Horse lovers will appreciate this story for its authentic horse lore; history-minded students will enjoy the picture of life in the cavalry at the time of the opening of the great plains. And all readers will admire the courage of Commanche, the one survivor of the fateful battle of Little Horn in which General Custer lost his life. Under Sitting Bull, the allied Indian forces were annihilated. Captain Myles Geogh rode a horse in the U.S. 7th Cavalry, known as "Commanche."

Commanche's life story is told from his birth on the open range to his death at the age of 29. This horse is probably the most famous and beloved of all cavalry charges. A good description is given of life in a regiment stationed on the great plains in the days of buffalo hunting. The book concludes with a moving description



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of Commanche's last two-day vigil when he is the only living creature on the battle field.

MCDONALD, Lucile and ROSS, Zola. *Wing Harbor*. 184 p. 57-7463. Nelson. \$2.75.

A fascinating glimpse into the Department of Agriculture's Extension service is given in the life of Jane Holden, a recent graduate, as she enters her job of home demonstration agent at Wing Harbor. Both her youth and her inexperience were against her.

Through hard work she is able to overcome difficulties until finally she is able to earn the good will of the women's groups. She is able to make plans to establish a country camp for 4H clubs.

ROY, Gabrielle. *Street of Riches*. 246 p. 57-10065. Harcourt. \$3.95.

This collection might easily serve as a family book, with a story to fit every mood, for it describes life in a large, loving family. Some stories seem to be fragments capturing only odd moments.

Others are well-developed stories of people who seem real. A note of humor marks some; whereas others have a tone of sadness. All of these delightful sketches are inspired by a large French-Canadian family with eight children and many aunts and uncles. They live on Street Rue Deschambault in a wooden house on a dirt street in Manitoba, Canada. She has brought them to life with all the rich color and penetration which she has used in the past. Though the style is generally restrained, the impressions are strong.

SCOTT, Robert Lee. *Samburu the Elephant*; illus. by Frank Hubbard. 151 p. 57-7447. Dodd. \$2.75.

For older boys who are interested in big-game hunting, this book will serve a real need. Although the hardships are not unusual, the descriptions of the background and lore of Kenya are above average. Young readers will enjoy the book for the thrill of the chase, while older readers will see real values in the story. They will be especially impressed by the division of sympathy between the hunter and the mighty Samburu.

SHAPIRO, Milton. *Jackie Robinson of the Brooklyn Dodgers*. 190 p. 57-11511. Messner. \$2.95.

This remarkable story of the first Negro player to be admitted into major league baseball is indeed a success story right up to his retirement in 1956. The snubs and slights that Robinson received are recorded, along with the weaknesses that Robinson demonstrated, such as hot-headedness, as well as his aggressive nature.

STINE, G. Harry. *Rocket Power and Space Flight*. 182 p. 57-11690. Holt. \$3.75.

In the wake of thousands of letters reaching the desk of the author at White Sands Proving Ground from men twelve to twenty—the rocket engineers of tomorrow—this book was planned. Mr. Stine has been an instructor at White Sands since he graduated from Colorado

College in 1952. He has been head of the Range Operations Division of the U.S. Division of the U.S. Naval Ordnance Missile Test Facility.

After studying the letters, Mr. Stine chose a group of topics for discussion. Valuable appendices are included, such as lists of General Books on Rocketry and Space Travel, Historical Books, Upper-Air Research, General and Technical Books, Astronautics and Space Flight and lists of magazines and periodicals.

WILLIAMSON, Joanne S. *The Eagles Have Flown*. 211 p. 57-9125. Knopf. \$3.

Here is a swiftly moving, well-paced story of Rome at the time of Julius Caesar. Characters are well-delineated in this excellent historical fiction. It will appear especially to students studying Shakespeare's *Julius Caesar*.

The story is based on a serving boy, Lucius, in Shakespeare's story. The theme develops the idea that Brutus and his followers were actuated by noble motives of duty to preserve the Republic when they planned Caesar's death. Lucius comes into the story in his sixth year when his freedman father, a baker dies.

Books in the Parish . . .

(Continued from page 342)

Grailville. *Program of Action*, vol. 1: Basic program for apostolic; vol. 2: A program of integration. Grailville, 1946

Montcheuil, Yves de. *A Guide for Social Action*. Fides, 1954

Michonneau, J. *Revolution in a City Parish*. Blackfriars, 1949

Meyer, Bernard F. *Lend Me Your Hands*. Fides, 1955

Navagh, James J. *The Apostolic Parish*. Kenedy, 1950

National Catholic Welfare Council. *The Lay Apostolate Today*. N.C.W.C. 1950

O'Connor, William R. *The Layman's Call*. Kenedy, 1942

Perrin, Joseph Marie. *Forward the Layman*. Newman, 1956

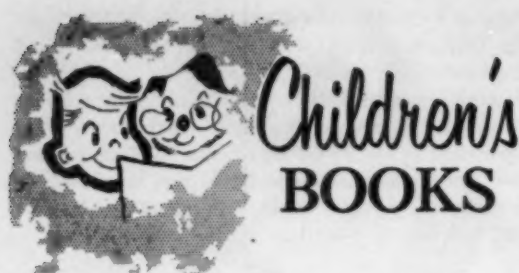
Pius XII, Pope. *The Lay Apostolate: Its Need Today*. N.C.W.C. 1951

Rank, Chester and Mary. *Catholic Family Action*. Liturgical Press, 1956

Van Kersbergen, Lydwine. *The Normal School of Sanctity for the Laity, the Liturgy*. Grailville, 1950

Vann, Gerald. *The Water and the Fire*. Sheed, 1954

Wendell, Francis N. *The Formation of the Lay Apostle*. New York, Third Order of Saint Dominic, 1954.



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Detroit Public Library

ADLER, Irving. *Man-made Moon; the Earth Satellites and What They Tell Us*; illus. by Ruth Adler. 58-5689. John Day. \$2.95.

A clear, concise description of what is already known about earth's atmosphere and space in relation to what is hoped will be discovered from information to be transmitted by earth satellites. Not space travel. Excellent illustrations. Age 11-up.

ALLAN, Mabel E. *Swiss Holiday*. 222 p. 57-122265. Vanguard. \$3.00.

An unusually well-written book for girls which achieves an intelligent, well-rounded picture of an adolescent without the undue emphasis upon romance or the introspective self-absorption, characteristic of many American books about young girls. Philpa Wynard, who has just graduated from High School, is looking forward with little enthusiasm to a summer job in London so that she may earn extra money before entering Cambridge. When an opportunity arises to accompany her aunt's rather uncongenial family to Switzerland as a companion, she accepts although she realizes that it may not all be smooth sailing. The story of the summer holiday with its conflicting characters and incidents, and Philpa's adjustment is well developed, and characters, especially the young people, are very real. Descriptions of Switzerland are very well done. Age 12-up.

BAKELESS, Katherine and John. *They Saw America First; Our First Explorers and What They Saw*. 222 p. 57-10333. Lippincott. \$3.95.

How North America looked to the first white adventurers who explored her coasts, rivers, mountains, swamps and prairies. The appearance of the land, the forests and fertile soil, the herds of buffalo, are all pointed up in these accounts of exploration taken from the records and journals of the explorers. This is a vivid picture of the wilderness presented from a more personal viewpoint than the usual book about exploration. Illustrated with photographs, old woodcuts, and paintings. Index. Age 11-up.

BONI, Margaret B. ed. *Favorite Christmas Carols; fifty-nine Yuletide songs both old and new*. Arranged for the piano by Norman Lloyd; illus. by Peter Spier. Simon and Schuster. 128 p. \$2.95.

Fifty-nine carols from different countries and different times. Most of the well-known carols are included together with some songs for Hanukkah, the Jewish Festival of Lights. Some information is given about the origin of the carols. Attractively illustrated in color and in black and white. Age 9-12.

COOPER, Elizabeth K. *Science In Your Own Backyard*. 192 p. 58-5705. Harcourt. \$3.00.

Natural science subjects are presented in an informational but interesting fashion. Good background for the projects is given, clear directions for experiments and method of collection and observation. Includes such general subjects as weather, water, stars, and such specific ones as earthworms, snails, spiders. Clear, useful illustrations. Age 9-12.

CRA-Z, Albert. *Getting To Know Liberia*; illus. by Don Lambo. (Getting to Know Series). Coward. 64 p. 57-13155. \$2.50.

A timely account of the Liberian Republic covering history, geography, and customs. The impact of modern civilization upon a slowly developing nation is of particular interest. There is little available material about Liberia and although this is brief it will meet a real need for the younger child. Age 9-11.

The Golden Book of America; stories of our country's past. Adapted for young readers by Irwin Shapiro from the pages of American Heritage, the Magazine of History. 57-14146. Simon and Schuster. 216 p. \$4.95.

A pictorial record that covers many phases of American social and political history from the discovery to World War I. Selection seems to be random and includes Indians, political conventions, as well as old valentines and country stores. The text is too brief for reference use, but the real value lies in the illustrations, more than 300 full-color paintings, posters, old prints and photographs. Index. Age 10-up.

HUNT, Marigold. *A Book of Angels*; illus. by Joannes Troyer. 182 p. 58-5878. Sheed and Ward. \$3.00.

Stories of angels as they occur in many stories from the Old and New Testaments, many well known and others less so. Although the stories are accurate and the theology is sound, the style of writing is uninspired. The presentation is that of a teacher instructing and interpreting to a class. The use would be limited to parochial schools, and probably to the teacher's use with a class rather than for children to read for themselves. Age 9-11.

LEWELLEN, John. *Understanding Electronics; from Vacuum Tube to Thinking Machine*; illus. by Ida Scheib. 213 p. 57-9250. Crowell. \$2.75.

A clear explanation of the basic concepts and theories of electronics. It covers electric and magnetic fields, electric components, photo-conduction, transistors, and the latest electron theory. It also discusses the possible future application of electronics. For the serious reader with background in this subject field. Age 11-up.

LOW, Elizabeth. *Mouse, Mouse, Get Out of My House*; with pictures by Ronni Solbert. 42 p. 58-5179. Little, Brown. \$2.75.

A small boy helps his aunt to prepare a country house for his family's summer vacation. He learns which animals he may have as friends and which must be driven out of the house. A slight story, but well told and illustrated. Age 4-6.

McCARTHY, Helen A. *Lydia Longley; the First American Nun*; illus. by John Lawn (Vision Book). 187 p. 58-5114, Farrar. \$1.95.

Lydia Longley, a young Puritan girl, was carried off by the Indians after raid in which most of her family were killed. She was taken to Villa Marie in New France where she had the good fortune to be taken into the home of Jaques LeBer whose family showed her every kindness. Largely through their example, she became interested in and later joined the Catholic Church, and eventually became a member of the Congregation de Notre Dame. Exciting adventure in a romantic historical period and setting, with the character and conversion of Lydia handled credibly and well. General style of writing average and choice of title somewhat misleading—North American nun would have been more accurate. Age 11-up.

NEWCOMB, Ellsworth. *Miracle Fabrics*, by Ellsworth Newcomb and Hugh Kenny; illus. by Ava Morgan. 160 p. 57-12216. Nutnam. \$2.95.

The development of the textile industry from ancient times to the present. Beginning with natural fibers it continues with the discovery of silk and on to the synthetic fabrics of today. Along with the history of each fabric a description of the process of making it is given. A useful book and the most up-to-date on this subject for boys and girls. Age 10-up.

PATTERSON, Frances T. *Catherine Tekakwitha*. 58-5879. Sheed and Ward. \$3.00.

Tekakwitha was the daughter of an Algonquin woman who had been taken captive by the Mohawks. She grew up in the lodge of her uncle, Chief



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of the Turtles, where many of the aspects of Indian life repelled her. The coming of the Jesuit missionaries brought her an entirely new conception of life, and in spite of the opposition of her relatives, she became a Catholic and later stole away to join the Praying Castle, a community of Christian Indians near Montreal. Based upon careful research, this is a well-authenticated picture of Mohawk life of the period. The character of Tekakwitha is well-drawn and her story is told with dignity and conviction. Age 12-up.

PLATT, Rutherford. *Walt Disney's Worlds of Nature* by Rutherford Platt and the staff of the Walt Disney Studio. 309 p. 57-59517. Simon and Schuster. \$4.95.

Based upon the twelve films which make up the True-Life Adventures Series, and three of his previously published books, *Vanishing Prairie*, *Living Desert*, *Secrets of Life*. This handsomely illustrated book offers much fascinating information that will be valuable to science classes, and to the general reader. Age 9-12.

SUTCLIFF, Rosemary. *The Silver Branch*; illus. by Charles Keeping. 215 p. Oxford Univ. Press. \$3.25.

A vivid tale of ancient Britain about one hundred years before the fall of Rome. Two young Roman soldiers learn of a plot of overthrow the Roman government and their ensuing adventures in the defense of their country are powerfully told by a writer who makes history come alive. Excellent character development against a well-defined background of life in Britain in the days when Rome's power was beginning to wane. The author has a fine grasp of her subject and writes with a sure knowledge and brilliant style. Age 12-up.

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Assumption College Library, Worcester, Mass.
Avco Manufacturing Company, Lawrence, Mass.
Booth & Dimock Memorial Library, South Coventry, Conn.
Bridgewater State Teachers College Library, Bridgewater, Mass.
Buck Library, Portland, Conn.
*Cary Memorial Library, Lexington, Mass.
Dana Hall School Library, Wellesley, Mass.
East Hartford Public Library, East Hartford, Conn.
Fairfield University Library, Fairfield, Conn.
Hubbard Memorial Library, Ludlow, Mass.
Kellogg-Hubbard Public Library, Montpelier, Vt.
Kent Memorial Library, Suffield, Conn.
Lane Memorial Library, Hampton, N. H.
Levi Heywood Memorial Library, Gardner, Mass.
Massachusetts State Library, Boston, Mass.

*Installation not yet complete.

Medford Public Library, East Branch, Medford, Mass.
Medford Public Library, South Branch, Medford, Mass.
Merriam Public Library, Auburn, Mass.
Milton Public Library, Milton, Mass.
New Haven Jewish Center, New Haven, Conn.
Nichols Junior College Library, Dudley, Mass.
Pine Manor Junior College Library, Wellesley, Mass.
Richard Salter Storrs Library, Longmeadow, Mass.
Rogers High School, Newport, R. I.
Sage Library, Wellesley College, Wellesley, Mass.
St. Bernard's High School, New London, Conn.
*St. Stanislaus Novitiate (Shadowbrook), Lenox, Mass.
Salisbury Public Library, Salisbury, Mass.
*University of New Hampshire Library, Durham, New Hampshire.
*University of Massachusetts Library, Amherst, Mass.
Wellesley College Library, Wellesley, Mass.

This vote of confidence is worthy of your serious investigation when you consider shelving.

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